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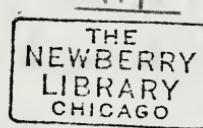
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# COLLECTIONS

OF THE

## RHODE-ISLAND

### HISTORICAL SOCIETY.



VOL. I.

—  
PROVIDENCE:

PRINTED BY JOHN MILLER.

1827.



1786139

When every Nations have  
desir'd Satisfaction, (as  
knowing y<sup>t</sup> perhaps exceeded  
y<sup>r</sup> Bounds set vs by y<sup>r</sup> Sa-  
chims) We have satisfied them.

*Roger Williams.*

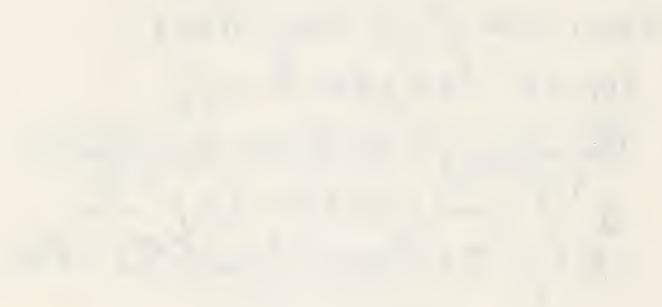


Figure 1. The region of the  $\alpha$ - $\beta$  plane where the condition  $\alpha > \beta$  is satisfied.

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Rhode Island historical society.

Collections ... v. 1-34;

1827-1941.

(Providence, 1827-1941.

34 v. in 20, fronts., illus., plates (part fold.) maps (part fold.)  
plans, facsimis. 22-25 $\frac{1}{2}$ " quarterly.

Vols. 1-10 issued irregularly, 1827-1902, contain material listed below.  
Beginning with v. 11, 1918, the publication became a quarterly,  
comprising short miscellaneous articles.

Publication suspended 1903-1917. Continued by Rhode  
Island history.

CONTENTS.

v. 1. Charter, constitution and officers of the society.—Sketch of the  
life of Roger Williams.—Williams, R. A key into the language of Amer-  
ica. (With special t.p.: London, 1643) 1827.

v. 2. Gorton, S. Simplicity's defence against seven-headed policy.  
1835.

v. 3. Potter, E. R. The early history of Narragansett. 1835.  
(Continued on next card)

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## PREFACE.

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IN presenting to the public the first volume of the Collections of the Rhode-Island Historical Society, some account of the rise and progress of the Society may not be deemed inappropriate. It may vindicate the society from the charge of remissness in performing the duties it has assumed, and at the same time, remove some of the prejudices which it has had to encounter.

There have not been wanting, at any time, individuals who have been anxious that the history of this State, and the deeds and sufferings and opinions of the first settlers, should not be handed down to posterity by tradition alone, or that future generations should learn them from the erroneous and imperfect statements of prejudiced historians.

Much was effected by these individuals in collecting together the scattered fragments and perishing memorials of our early history. But the field was too large and the labor too great to be compassed by the exertions of any individuals, however ardent their zeal. And besides this, many persons who held highly valuable documents, received in most instances from their ancestors, were unwilling to part with them until a secure place of deposite was provided, under the authority of a regularly organized association.

These feelings, aided by various concomitant circumstances, gave rise to the Rhode-Island Historical Society, in the year 1822. In the summer of the same year, a charter of incorporation was obtained, and in July the Society was organized. Since that time, unremitting exertions have been made in



effecting its objects, and many valuable documents, both printed and manuscript have been collected. The number of resident members is at present about fifty.

The subject of publishing a Series of Collections was agitated soon after the establishment of the Society. Various circumstances served to retard this project until **ZACHARIAH ALLEN**, Esq. a member, presented to the Society a manuscript copy of Roger Williams' Key to the Indian Language which he had procured from the printed copy in the Bodleian Library at Oxford. This manuscript has since been carefully compared with the printed copy of the same work, in the possession of the Massachusetts Historical Society. At this time, when philosophers are engaged in searching for the origin, and philanthropists, in meliorating the condition, of the aborigines, it was thought by the Society that the publication of this curious and valuable relick of the venerable founder of the State would be particularly acceptable and appropriate; and in the hope that both pleasure and profit may be derived from its perusal, it is now respectfully commended to the attention and favor of the public.



## CHARTER

OF THE RHODE-ISLAND HISTORICAL SOCIETY.

Whereas Jeremiah Lippitt, William Aplin, Charles Norris Tibbitts, Walter R. Danforth, William R. Staples, Richard W. Greene, John Brown Francis, William G. Goddard, Charles F. Tillinghast, Richard J. Arnold, Charles Jackson, and William E. Richmond, have petitioned this General Assembly to incorporate them into a society, by the name of the Rhode-Island Historical Society: Therefore,

Section 1. *Be it enacted by the General Assembly, and by the authority thereof it is enacted,* That the aforesaid persons, together with such others as they shall hereafter associate with them, and their successors, are hereby constituted, ordained and created a body corporate and politic, by the name of *The Rhode-Island Historical Society*, for the purpose of procuring and preserving whatever relates to the topography, antiquities, and natural, civil and ecclesiastical history of this State; and by the name aforesaid shall have perpetual succession; and by the same name are hereby made able and capable in law, as a body corporate, to have, hold and enjoy goods, chattels, lands and tenements, to the value of five thousand dollars, exclusive of their library, cabinet and historical collections and antiquities, and the same at all times to dispose of; to have a common seal, and the same at pleasure to change and destroy; to sue and be sued, to plead and to be impleaded, to answer and to answer unto, to defend and to be defended against, in all courts of justice and before all proper judges; and to do, act and transact all matters and things whatsoever, proper for bodies corporate to do, act and transact; and to establish and enact such a constitution and such by-laws as shall be deemed necessary and expedient, provided that they be not repugnant to the laws of this State, or of the United States; and to annex to the breach of those laws such fines as they may deem fit.

Sec. 2. *And be it further enacted,* That the said corporation be further authorized and empowered to elect and qualify such officers as may by them be deemed necessary; to be chosen at such time, and to hold their offices for such period, as the constitution of said corporation shall prescribe; and to appoint and hold such meetings as shall be thought proper.

Sec. 3. *And be it further enacted,* That said society shall establish two cabinets for the deposit and safe-keeping of all



the ancient documents and records illustrating the history and antiquities of this State; one of said cabinets in the town of Newport, for the safe keeping of the records of the early history of the southern section of the State, and the other in the town of Providence, for the safe-keeping of the historical records of the northern section thereof; and that the anniversary of said society be holden in said Providence.

SEC. 4. *And be it further enacted*, That Jeremiah Lippitt be authorized and empowered to call the first meeting of the corporation, within three months from the granting of this charter, giving public notice of the same.



## CONSTITUTION.

*Article 1.* The Rhode-Island Historical Society shall consist of resident and honorary members, the former of whom shall be resident in the State of Rhode-Island.

*Art. 2.* The annual meeting of the society shall be holden at Providence on the 19th day of July, in every year: *And provided*, That when that day shall fall on a Sunday, the meeting shall be holden on the Tuesday following; other meetings of the society shall be called at any other time by the President, or other senior officer in the society, by giving notice of the same in at least one public newspaper in Providence and Newport, fourteen days previous to the time proposed, upon application of five members in writing.

*Art. 3.* The officers of the society shall be—a president, two vice-presidents, a secretary, treasurer, two cabinet-keepers, one for the northern and one for the southern section, and thirteen\* trustees, of whom the president, two vice-presidents, and treasurer, shall be four.

*Art. 4.* All the officers of the society shall be chosen at the annual meeting of the society, and shall hold their offices for one year, and until others be elected in their stead: *Provided*, That when the society shall not meet on the day of their annual meeting, they may elect their officers at any other meeting called pursuant to the article preceding: *And provided also*, That when any vacancy in any office shall happen during the year, the society, at any such meeting, may fill the same.

*Art. 5.* It shall be the duty of the trustees to receive donations, and to manage and superintend all the concerns of the society; they shall hold meetings as often as occasion shall require, any five being present, public notice being given by the secretary fourteen days previous in a public newspaper of the time and place of meeting, and shall have pow-

\* Amended at the annual meeting A. D. 1826, and three trustees added.



er to fill any vacancy in their board until the next meeting of the society; they shall at the annual meeting make report in writing of their doings, to the society: the president, and in his absence the senior officer present, shall preside at all meetings of the society and board of trustees: the secretary shall keep a record of all the proceedings of the society, shall be ex officio secretary of the board, and as such, keep a record of their doings, and shall be the organ of communication of the society: the cabinet-keepers shall safely keep all books, papers, ancient memorials, and every thing else belonging to the society, relating to the objects of the society, in such places as may hereafter be designated by the society or board of trustees; they shall also keep catalogues of all donations to the cabinets of the society, with the donor's name affixed to each, unless otherwise requested by the donor himself: they shall also report in writing at the annual meeting, at which time, the treasurer shall report the state of the treasury.

*Art. 6.* The society shall have power to lay such taxes on the members as may be requisite, provided that they do not exceed the sum of three dollars per year.

*Art. 7.* No person shall be admitted a member of this society unless by ballot, at the annual meeting, by a majority of the members present, and unless he shall be recommended by the board of trustees.

*Art. 8.* Seven resident members, including either the president, one of the vice-presidents, the secretary or treasurer, shall constitute a quorum for doing business.

*Art. 9.* No alteration or amendment whatever shall be made to this constitution but by vote of two thirds of the members present at the annual meeting, which alteration or amendment shall be reduced to writing by the mover before it shall be acted upon.



The Society would call the attention of members and correspondents to the following subjects:

1. Topographical sketches of towns and villages, including an account of their soil, agriculture, manufactures, commerce, natural curiosities and statistics.

2. Sketches of the history of the settlement and rise of such towns and villages, and of the introduction and progress of commerce, manufactures and the arts, in them.

3. Biographical notices of original settlers, revolutionary patriots, and other distinguished men who have resided in this State.

4. Original letters, and documents, and papers illustrating any of these subjects, particularly those which show the pri-



vate habits, manners or pursuits of our ancestors, or are connected with the general history of this State.

5. Sermons, orations, occasional discourses and addresses, books, pamphlets, almanacs and newspapers, printed in this State; and manuscripts, especially those written by persons born or residing in this State.

6. Accounts of the Indian tribes which formerly inhabited any part of this State, their numbers and condition when first visited by the whites, their general character and peculiar customs and manners, their wars and treaties and their original grants to our ancestors.

7. The Indian names of the towns, rivers, islands, bays and other remarkable places within this State, and the traditional import of those names.

8. Besides those, the society will receive donations of any other books, pamphlets, manuscripts and printed documents, with which any gentleman may please to favor them.



## OFFICERS

OF THE

### RHODE-ISLAND HISTORICAL SOCIETY,

ELECTED JULY 19, 1826.

*His Excellency James Fenner, Esq.* President.

*Henry Bull, Esq.* 1st. Vice-Pres.

*Hon. Theodore Foster, Esq.* 2d Vice Pres.

*William R. Staples, Esq.* Sec'ry.

*John Howland, Esq.* Treasurer.

*Albert G. Greene, Esq.* Cabinet Keeper of the Northern District.

*Stephen Gould, Cabinet Keeper of the Southern District.*

*Hon. Job Durfee, John B. Francis, John Pitman, Richard W. Greene, Philip Crapo, William E. Richmond, Christopher E. Robbins, Nathaniel Bullock, Hon. Tristam Burges, Hon. William Hunter, Esq's. Rev. David Benedict, and William G. Goddard, Esq.* Trustees.

*Publishing Committee.*

*John Howland, William G. Goddard and William R. Staples, elected by the Trustees Feb. 7, 1827.*



SKETCH  
OF THE LIFE OF  
**ROGER WILLIAMS.**

ROGER WILLIAMS was born of reputable parents, in Wales, A. D. 1598. He was educated at the University of Oxford; was regularly admitted to orders in the Church of England; and preached for some time, as a Minister of that Church; but on embracing the doctrines of the Puritans, he rendered himself obnoxious to the laws against non-conformists and embarked for America, where he arrived with his wife, whose name was Mary, on the 5th of February, 1631. In April following, he was called by the Church of Salem, as teaching Elder, under their then Pastor, Mr. Skelton. This proceeding gave offence to the Governor and Assistants of the Massachusetts Bay, and in a short time, he removed to Plymouth, and was engaged as assistant to Mr. Ralph Smith, the pastor of the Church at that place. Here he remained until he found that his views of religious toleration and strict non-conformity gave offence to some of his hearers, when he returned again to Salem, and was settled there, after Mr. Skelton's death in 1634. While here and while at Plymouth, he maintained the character he had acquired in England, that "of a godly man and a zealous preacher." He appears, however, to have been viewed by the government of that colony with jealousy from his first entrance into it. He publicly preached against the patent from the king, under which they held their lands, on the ground that the king could not dispose of the lands of the Natives without their consent—he reprobated "the calling of *natural* men to the exercise of those holy ordinances of prayers, oaths,



&c." and "the frequenting of Parish Churches, under the pretence of hearing some ministers,"\* but that, without doubt, which rendered him most obnoxious, was his insisting that the magistrate had no right to punish for breaches of the first table; or in other words, "to deal in matters of conscience and religion." These causes conspiring with others of less importance, finally procured a decree of banishment to be passed against him, in the autumn of 1635, and he was ordered to depart the jurisdiction, in six weeks. Subsequently to this, he was permitted to remain until spring, on condition that he did not attempt to draw any others to his opinions; but "the people being much taken with the apprehension of his godliness," in the January following the Governor and Assistants sent an officer to apprehend him and carry him on board a vessel then lying at Nantasket, bound to England. But before the officer arrived, he had removed and gone to Rehoboth. Being informed by Governor Winslow of Plymouth, that he was then within the bounds of the Plymouth patent, in the spring he crossed the river, and commenced the settlement of Providence. The field that he first planted composes "Whatcheer," the present residence of his Excellency, James Fenner, Governor of Rhode-Island, and the land originally set off to Williams adjoining this field, has continued to the present day, in possession of his descendants.

He afterwards embraced some of the leading opinions of the Baptists, and in March 1639, was baptized by immersion, at Providence, by Ezekiel Holliman, whom he afterwards baptized. He formed a Society of this order, and continued preaching to them for several months, and then separated from them, doubting, it is said, the validity of all baptism, because a direct succession could not be traced from the Apostles to the officiating ministers.

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\* This censure refers to those who had not separated from the Established Church, before they left England, as well as to those who on visiting England, attended the Parish Churches there.



In 1648, Williams went to England as agent for the colonies at Providence, Rhode Island, and Warwick, to solicit a charter of incorporation, which he finally procured, signed by the Earl of Warwick, then Governor and Admiral of the English plantations, and by his Council—bearing date March 14, 1644. On the 17th of September, 1644, he returned from England and landed at Boston, bringing a letter of recommendation to the Governor and Assistants of the Massachusetts Bay, from some of the most influential members of the Long Parliament. This saved him from the penalty incurred by him on entering their bounds, which he avoided at his departure, by taking ship at New-York. In 1651, serious difficulties having been raised in the colony, by Coddington's procuring a Charter, which gave him almost unlimited authority over the Islands of Narragansett Bay, Williams and Clarke were despatched as agents of the colony, to procure a revocation of it. This they effected in October 1652. Williams returned in 1654, but Clarke remained in England, and procured the second Charter of 1663. While in England at this time Williams resided a principal part of the time, at Bel-leau, a seat of Sir Henry Vane, in Lincolnshire; and on his return, brought a letter from him, recorded in the records of Providence, inviting the planters to a closer union with one another. This letter, aided by the urgent and constant solicitations of Williams, finally restored peace and union to the colony, which, during his absence, had been rent by many divisions. He was several times both before and after this period, elected to the office of President or Governor of this colony, by the "free vote of the free-men." He died in April, 1683, at Providence, and was buried under arms, in his family burying ground, with every testimony of respect that the colony could manifest. He was the father of six children: viz. Mary, Freeborn, Providence, Mercy Daniel, and Joseph; the descendants of whom, at this time, amount to several thousands.

Very few incidents in his life, are to be collected from the writings of Williams, and the prejudices of



contemporary and even later historians who have mentioned him, render it difficult to form a true estimate of his character. Facts, which in the estimation of the writers of those days, would have raised a more orthodox man almost above the level of humanity, are slightly mentioned; and opinions which all protestant nations and even the descendants of his enemies have since fully adopted, in him were heretical and subversive, not only of church but of civil government. From these slight and prejudiced statements must the character of Williams be drawn. They prove him to have been a man of unblemished moral character and of ardent piety, unyielding in opinions which he conceived to be right, and not to be diverted from what he believed to be duty, either by threats or by flattery.

One fact speaks volumes in favor of his Christian temper. After he was banished, he conceived himself to be an injured, persecuted man, but with all the opportunities which his intimacy with the neighboring Indians gave him, no purpose of revenge seems ever to have been harbored by him. Instead of that, the next year after his banishment, he gave to his very persecutors, information of the Indian plot, which would have destroyed their whole settlement. He concluded treaties for them, which ensured their peace and prosperity, "employing himself continually in acts of kindness to his persecutors, affording relief to the distressed, offering an asylum to the persecuted"

He is accused, and not unjustly, of frequent changes in his religious sentiments. These changes must have been the effect of sincere conviction—they could not have arisen from a time-serving policy. For had he remained an Episcopalian, England and all her comforts, and undoubtedly as due to his Learning, some of the honors of the Church were before him; and had he continued a lukewarm non-conformist, Massachusetts and Plymouth, the society of his former friends and especially that of Hooker and Cotton, might have solaced him in his residence in this new country. But these were all resigned for what he conceived to be his duty to his God. He was however



at all times and under all changes, the undaunted champion of Religious Freedom. It was openly professed by him, on his arrival among those who sought in America, a refuge from persecution and strange as it may seem, it was probably the first thing that excited the prejudices of the Massachusetts and Plymouth rulers against him. He was accused of carrying this favorite doctrine so far as to exempt from punishment any criminal who pleaded conscience. But let his own words exculpate him from this charge.

"That ever I should speak or write a tittle that tends to such an infinite liberty of conscience, is a mistake, and which I have ever disclaimed and abhorred. To prevent such mistakes, I at present shall only propose this case. There goes many a ship to sea with many hundred souls in one ship, whose weal and woe is common; and is a true picture of a common-wealth, or an human combination or society. It hath fallen out, some times, that both Papists and Protestants, Jews and Turks, may be embarked into one ship. Upon which supposal, I affirm that all the liberty of conscience, that ever I pleaded for, turns upon these two hinges, That none of the Papists, Protestants, Jews or Turks, be forced to come to the ship's prayers or worship; nor compelled from their own particular prayers or worship, if they practice any. I further add, that I never denied, that notwithstanding this liberty, the commander of this ship ought to command the ship's course; yea, and also command that justice, peace and sobriety be kept and practiced, both among the seamen and all the passengers. If any of the seamen refuse to perform their service, or passengers to pay their freight; if any refuse to help in person or purse, toward the common charges or defence; if any refuse to obey the common laws and orders of the ship concerning their common peace or preservation; if any shall mutiny and rise up against their commanders and officers; if any should preach or write, that there ought to be no commanders nor officers, because all are equal in Christ, therefore no masters nor officers, no laws nor orders, no corrections nor punishments; I say, I never



denied but in such cases, whatever is pretended, the commander or commanders may judge, resist, compel and punish such transgressors, according to their deserts and merits."

And in Williams' political transactions, self interest does not appear to have had any influence, in opposition to the public good. The title to Providence Plantations, from the Indians, was in him and in him alone, by their deed. Yet almost his first act was to divide it among his "loving neighbors" reserving to himself only an equal right with them. In the charter procured by him, no office of trust or profit was conferred on him. Of what other agent employed on such business, can the same be said? Well might Calender call him, "the most disinterested man that ever lived."

The publications of Williams, that have reached us, are not voluminous. The public services in which he was engaged, and the private difficulties which he had to encounter, undoubtedly prevented them from being so. The first, in order of time, is his "Key to the Language of America," now republished. This, it would seem, was composed during his voyage to England in 1643, and was printed at London soon after his arrival. It preceded Elliot's publications on the same subject, and was highly commended by the Board of Trade, at the time it was published. Very few copies of the original edition are now extant. The one belonging to the Massachusetts Historical Society is the only one known to be in this country. A strain of ardent piety runs through this work which cannot fail to recommend both itself and its author to the reader. It presents the character of the Natives in a new and favorable light, and appears to have been admirably calculated to facilitate that intercourse with them, which the safety of the settlers and the interests of both settlers and natives imperiously demanded.

The next work was his "Bloody Tenent," written in answer to Cotton's work upholding the right and enforcing the duty of the civil magistrate to regulate the doctrines of the Church. This work call-



ed forth a reply from Cotton, entitled "The Bloody Tenent, Washed and made White in the blood of the Lambe." And this was followed by a rejoinder from Williams, entitled "The Bloody Tenent yet more Bloody, by Mr. Cotton's endeavor to Wash it White." In these works of Williams the doctrine of religious liberty and unlimited toleration are illustrated in strong language and supported by stronger arguments—arguments that preceded these of Locke, Bayle and Furneau. The character and standing of Cotton made him an antagonist, with whom to contend, was glorious, even though vanquished, but with truth on his side, and supported and strengthened by a sense of it, Williams entered the contest, and was not vanquished. Accompanying this last, are two letters, one to Gov. Endicott and the other to the Clergy of Great-Britain and Ireland. The first of which, if it had been read with the spirit in which it appears to have been written, would have stayed the arm of Persecution in New-England. These were published in London in 1652. About twenty years after, Williams had a controversy with the Quakers. He maintained a public dispute with them at Newport, on the 9th, 10th and 12th, and at Providence, on the 17th August, 1672. Afterwards he published his "George Fox digged out of his Burrows," in answer to a work of Fox. This is a rare book.

In regard to the literary attainments of Roger Williams it is deemed proper to say but little. The readers of this work will be principally such as chuse to form their *own* opinions. It will be, however, generally admitted, that his Style, abounds with the Beauties and Defects, peculiar to the Literature of his own Times. It is no small praise to say of him, that, as an author, he compares well with his great opponent, Cotton. Both indulge in the same opposite, but somewhat profuse use of Scripture allusion and Phraseology; both are at home in the Classics and the Fathers, and surprise us with quaint erudition; both fight with the same weapon of controversy—the ancient scholastic Logic.

Those who have a partiality for Williams will justify



that partiality, by the conciliating liberality of his doctrines, and the philosophic philanthropy of his sentiments, which impart a peculiar amenity to his diction, and to his reasoning, an air of common sense deduction and equitable and rational conclusion, more satisfactory than the most refined subtleties of dialectic skill.

No description of the person of Williams has reached us, but Rhode-Islanders will always remember his name and his deeds, and revere him as the father of their State, and the world will ever regard him as the earliest and boldest champion of the right of all men "fully to have and enjoy their own judgments and consciences, in matters of religious concernments."



A KEY  
INTO THE  
LANGUAGE OF AMERICA,  
OR AN  
HELP TO THE LANGUAGE OF THE NATIVES IN  
THAT PART OF AMERICA CALLED  
New-England;  
TOGETHER WITH BRIEFE OBSERVATIONS OF THE CUSTOMES,  
MANNERS, AND WORSHIPS, &c. OF THE AFORESAID  
NATIVES,  
IN PEACE AND WARRE, IN LIFE AND DEATH.  
*On all which are added,*  
SPIRITUALL OBSERVATIONS GENERALL AND PARTICULAR, BY  
THE AUTHOUR, OF CHIEFE AND SPECIALL USE (UPON  
ALL OCCASIONS) TO ALL THE ENGLISH INHABIT-  
ING THOSE PARTS; YET PLEASANT AND  
PROFITABLE TO THE VIEW OF  
ALL MEN.

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BY ROGER WILLIAMS,  
Of Providence, in New-England.

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LONDON.  
PRINTED BY GREGORY DEXTER.  
1643.



TO  
*MY DEARE AND WELBELOVED FRIENDS  
AND COUNTRYMEN, IN OLD AND  
NEW ENGLAND.*

I PRESENT you with a Key ; I have not heard of the like, yet framed, since it pleased God to bring that mighty continent of America to light : others of my Countrymen, have often and excellently, and lately written of the Country (and none that I know beyond the goodnesse and worth of it.)

This Key, respects the native language of it, and happily may unlocke some Rarities concerning the natives themselves, not yet discovered.

I drew the materialls in a rude lumpe at Sea, as a private helpe to my owne memory, that I might not by my present absence lightly lose what I had so dearely bought in some few yeares hardship and charges among the Barbarians; yet being reminded by some, what pitie it were to bury those Materialls in my Grave at land or sea; and withall, remembiring how oft I have been importun'd by worthy friends of all sorts, to afford them some helps this way.

I resolved (by the assistance of the most High) to



cast those Materials into this Key, pleasant and profitable for All, but specially for my friends residing in those parts :

A little Key may open a Box, where lies a bunch of Keyes.

With this I have entred into the secrets of those Countries, where ever English dwel about two hundred miles, betweene the French and Dutch Plantations; for want of this, I know what grosse mistakes my selfe and others have run into.

There is a mixture of this Language North and South, from the place of my abode, about six hundred miles; yet within the two hundred miles (aforementioned) their Dialects doe exceedingly differ; yet not so, but (within that compasse) a man may by this helpe, converse with thousands of Natives all over the Countrey: and by such converse it may please the Father of Mercies to spread civilitie (and in his owne most holy season) Christianitie; for one Candle will light ten thousand, and it may please God to blesse a little Leaven to season the mightie lump of those Peoples and Territories.

It is expected, that having had so much converse with these Natives, I should write some little of them.

Concerning them (a little to gratifie expectation) I shall touch upon foure Heads :

First, by what Names they are distinguished.

Secondly, Their Originall and Descent.

Thirdly, their Religion, Manners, Customes, &c.

Fourthly, That great Point of their Conversion.

To the first, their Names are of two Sorts:

First, those of the English giving: as Natives, Salvages, Indians, Wild-men, (so the Dutch call



them Wilden) Abergeny men, Pagans, Barbarians, Heathen.

Secondly, their names, which they give themselves.

I cannot observe, that they ever had (before the comming of the English, French, or Dutch amongst them) any Names to difference themselves from strangers, for they knew none; but two sorts of names they had, and have amongst themselves.

First, generall, belonging to all Natives, as Nínnuock, Ninnimissinûwock, Eniskeetompaûwog, which signifies Men, Folke or People.

Secondly, particular names, peculiar to severall Nations of them amongst themselves, as Nanhigganûck, Massachusêuck, Cawasumséuck, Cowweûck, Quintikóock, Quinnipiéuck, Pequittóog, &c.

They have often asked mee, why wee call them Indians, Natives, &c. and understanding the reason, they will call themselues Indians in opposition to English &c.

For the second Head proposed, their Originall and Descent.

From Adam and Noah that they spring, it is granted on all hands

But for their later Descent and whence they came into those parts, it seemes as hard to finde, as to finde the well head of some fresh Streame, which running many miles out of the Countrey to the salt Ocean, hath met with many mixing Streames by the way. They say themselves, that they have sprung and growne up in that very place, like the very trees of the wildernesse.

They say that their Great God Cowtantowwit created those parts, as I observed in the Chapter of their



Religion. They have no Clothes, Bookes, nor Letters, and conceive their Fathers never had ; and therefore they are easily perswaded that the God that made Englishmen is a greater God, because Hee hath so richly endowed the English above themselves: But when they heare that about sixteen hundred yeeres agoe, England and the Inhabitants thereof were like unto themselves, and since have receiv'd from God, Clothes, Bookes, &c. they are greatly affected with a secret hope concerning themselves.

Wise and judicious men with whom I have discoursed, maintaine their originall to be Northward from Tartaria : and at my now taking ship, at the Dutch Plantation, it pleased the Dutch Governour (in some discourse with mee about the natives) to draw their Line from Iceland, because the name Sackmakan (the name for an Indian Prince, about the Dutch) is the name for a Prince in Iceland.

Other opinions I could number up : under favour I shall present (not mine opinion, but) my observations to the judgement of the wise.

First, others (and myselfe) have conceived some of their words to hold affinitie with the Hebrew.

Secondly, they constantly anoint their heads as the Jewes did.

Thirdly, they give Dowries for their wives as the Jewes did.

Fourthly (and which I have not so observed amongst other nations as amongst the Jewes, and these) they constantly seperate their women (during the time of their monthly sicknesse) in a little house alone by themselves foure or five dayes, and hold it an Irreligious thing for either Father or Husband or any Male to come neere them.



They have often asked me if it bee so with women of other nations, and whether they are so separated: and for their practice they plead Nature and Tradition. Yet againe I have found a greater affinity of their language with the Greek tongue.

2. As the Greekes and other nations, and our selves call the seven starres (or Charles Waine, the beare,) so doe they Mosk, or Paukunnawaw the beare.

3. They have many strange Relations of one Wétucks, a man that wrought great Miracles amongst them, and walking upon the waters, &c. with some kind of broken resemblance to the Sonne of God.

Lastly, it is famous that the Sowwest (Sowaniu) is the great subject of their discourse. From thence their Traditions. There they say (at the South west) is the Court of their Great God Cautántouwit: at the South-west are their forefathers soules: to the South west they goe themselves when they dye; From the South west came their Corne, and Beanes out of their great God Cautántowwits field: and indeed the further Northward and Westward from us their Corne will not grow, but to the Southward better and better. I dare not conjecture in these Vncertainties, I believe they are lost, and yet hope (in the Lords holy season) some of the wildest of them shall be found to share in the blood of the Son of God. To the third head, concerning their Religion, Customes, Manners &c. I shall here say nothing, because in those 32 chapters of the whole book, I have briefly touched those of all sorts, from their birth to their burialls, and have endeavoured (as the nature of the worke would give way) to bring some short observations and applications home to Europe from America.



Therefore fourthly, to that great point of their conversion so much to bee longed for, and by all New-English so much pretended, and I hope in Truth.

For my selfe I have uprightly laboured to suite my endeavours to my pretences: and of later times (out of desire to attaine their Language) I have run through varieties of Intercourses with them Day and Night, Summer and Winter, by Land and Sea, particular passages tending to this, I have related divers, in the Chapter of their Religion.

Many soleinne discourses I have had with all sorts of nations of them, from one end of the Countrey to another (so farre as opportunity, and the little language I have could reach.)

I know there is no small preparations in the hearts of multitudes of them. I know their many soleinne confesions to my self, and one to another of their lost wandring conditions.

I know strong Convictions upon the Consciences of many of them, and their desires utred that way.

I know not with how little Knowledge and Grace of Christ the Lord may save, and therefore neither will despair or report much.

But since it hath pleased some of my worthy Countrymen to mention (of late in print) Wequash, the Pequit Captaine, I shall be bold so farre to second their relations, as to relate mine own hopes of him (though I dare not be so confident as others.)

Two dayes before his death, as I past up to Quin-nihticut River it pleased my worthy friend Mr. Fenwick whom I visited at his house in Say-Brook Fort at the mouth of that River, to tell me that my old friend Wequash lay very sick: I desired to see him, and Himselue was pleased to be my Guide two mile where Wequash lay.



Amongst other discourse concerning his sicknesse and Death (in which hee freely bequeathed his son to Mr. Fenwick) I closed with him concerning his Soule: Hee told me that some two or three yeare before he had lodged at my House, where I acquainted him with the Condition of all mankind, and his own in particular, how God created Man and All things: how Man fell from God, and of his present Enmity against God, and the wrath of God against Him until Repentance: said he, "your words were never out of my heart to this present;" and said hee "me much pray to Jesus Christ." I told him so did many English, French and Dutch, who had never turned to God, nor loved Him: He replied in broken English: "me so big naughty Heart, me heart all one stone!" Savory expressions using to breath from compunct and broken Hearts, and a sence of inward hardnesse and unbrokennesse. I had many discourses with him in his Life, but this was the summe of our last parting untill our generall meeting.

Now because this is the great Inquiry of all men what Indians have been converted? what have the English done in those parts? what hopes of the Indians recciving the knowledge of Christ!

And because to this Question some put an edge from the boast of the Jesuits in Canada and Maryland, and especially from the wonderfull conversions made by the Spaniards and Portugalls in the West-Indies, besides what I have here written, as also, besides what I have observed in the Chapter of their Religion; I shall further present you with a brief additionall discourse concerning this Great Point, being comfortably perswaded that that Father of Spirits, who was graciously pleased to perswade Japhet (the Gen-



ties) to dwell in the Tents of Shem (the Jewes) will in his holy season (I hope approaching) perswade these Gentiles of America to partake of the mercies of Europe, and then shall bee fulfilled what is written by the Prophet Malachi, from the rising of the Sunne (in Europe) to the going down of the same (in America) my name shall be great among the Gentiles. So I desire to hope and pray,

Your unworthy Country-man,  
ROGER WILLIAMS.



## DIRECTIONS FOR THE USE OF THE LANGUAGE.

1. A dictionary or Grammer way I had consideration of, but purposely avoided, as not so accommodate to the benefit of all, as I hope, this forme is.

2. A Dialogue also I had thoughts of, but avoided for brevities sake, and yet (with no small paines) I have so framed every Chapter and the matter of it, as I may call it an implicite Dialogué.

3. It is framed chiefly after the Narrogánset Dialect, because most Spoken in the Countrey, and yet (with attending to the variation of peoples and Dialects) it will be of great use in all parts of the Countrey.

4. Whatever your occasion bee either of Travell, Discourse, Trading &c. turne to the Table which will direct you to the Proper Chapter.

5. Because the Life of all Language is in the Pronuntiation, I have been at the paines and charges to Cause the Accents, Tones or sounds to be affixed, (which some understand according to the Greeke Language, Acutes, Graves, Circumflexes) for example, in the second Leafe in the word Ewò He: the Sound or tone must not be put on E, but Wò, where the grave accent is.

In the same Leafe, in the word *Ascowequássin*, the sound must not be on any of the Syllables, but on *quáss*, where the Acute or Sharp sound is.



In the same lease, in the word Anspaumpmaúntane, the Sound must not be on any other Syllable but Mâun where the Circumflex or long sounding Accent is.

6. The *English* for every *Indian* word or phrase stands in a straight line directly against the *Indian*: yet sometimes there are two words for the same thing (for their Language is exceeding copious, and they have five or six words sometimes for one thing) and then the English stands against them both; for example in the second lease.

Cowáuncakmish

and

I pray your favour.

Cuckquénamish,



AN HELPE  
**TO THE NATIVE LANGUAGE**  
 OF THAT PART OF AMERICA CALLED  
**New-England.**

—  
**CHAPTER I.**  
 —

*Of Salutation.—Observation.*

THE natives are of two sorts (as the English are) some more rude and clownish, who are not so apt to salute, but upon salutation resalute lovingly. Others, and the generall, are sober and grave, and yet cheerfull in a meane, and as ready to begin a salutation as to resalute, which yet the English generally begin, out of desire to civilize them.

What cheare *Nētop* is the general salutation of all English toward them. *Nētop* is friend. *Netompañog*, Friends.

They are exceedingly delighted with Salutations in their own Language.

Neén, Keén, Ewò,	I, you, he
Keéñkaneen	You and I
Ascowequássin	
Ascowequassunnúmmis,	Good morrow,
Askuttaaquompsín,	Hou doe you?
Asnpaumpinaúntam,	I am very, well.
Taubút paump maúnta- man,	I am glad you are well.
Cowaúnckamish,	My service to you.



## OBSERVATION.

This word upon speciall Salutations they use, and upon some offence conceived by the *Sachim* or Prince against any; I have seen the party reverently doe obeysance, by stroking the Prince upon both his sholders, and using this word,

Cowaúnekamish and	
Cuckquénamish	I pray your favour
Cowaúnkamuck,	He salutes you
Aspaumpmáuntam Sa- chim,	How doth the Prince?
Aspaumpmáuntam com- mittamus,	How doth your wife?
Aspaumpmaúntamwock cummuckiaùg?	How doth your children?
Konkeeteâug,	They are well.
Táubot ne paump maunt- hétit,	I am glad they are well.
Túnna Cowáum?	Whence came you?
Tuckóteshana,	
Yò nowaùm,	I came that way.
Náwwatucknóteshem,	I came from farre.
Mattaâsu nóteshem,	I came from hard by.
Wétu,	An House.
Wetuómuck nóteshem,	I came from the house.
Acâwmuck nóteshem,,	I came over the water.
Otàn,	A Towne.
Otânick nóteshem,	I came from the Towne.

## OBSERVATION.

In the *Narigánset* Countrey (which is the chief People in the Land) a man shall come to many townes, some bigger, some lesser, it may be a dozen in 20 miles travell.

## OBSERVATION.

*Acaumenóakit*, old England, which is as much as *from the Land on l'other side*: hardly are they brought to believe that that water is three thousand English mile over or thereabouts.

Tunnock kuttòme,	Whither goe you?
Wékick nittóme,	To the house.
Nékick,	To my house.



Kékick,	To your house.
Tuc̄owékin,	Where dwell you?
Tuckuttiin,	Where keep you?
Matnōwetuómeno,	I have no house.

## OBSERVATION.

As commonly a single person hath no house, so after the death of a Husband or Wife, they often break up house, and live here and there a while with Friends to allay their excessive sorrows.

Tou wutt in?	Where lives he?
Awànickachick,	Who are these?
Awaín ewò?	Who is that?
Túnta úmwock,	Whence come they?
Tunna Wutshadoock,	I dwell here.
Yo nowikin,	I live here.
Yo ntiin,	Is it so?
Eiu or Nn.u?	Yea.
Nux,	I have heard nothing.
Mat-nippompitámmen,	A name.
Wésuonck,	What is your name?
Tocketussawéitch,	Doe you aske my name.
Taantússawese?	I am called, &c.
Ntússawese,	I have no name.
Matnowesuónckane,	

## OBSERVATION.

Obscure and meane persons amongst them have no names: *nullius numeri* &c. as the Lord Jesus foretells his followers that their names should be cast out, Luk. 6. 22. as not worthy to be named &c. Againe, because they abhorre to name the dead (Death being the King of Terrores to all naturall men: and though the natives held the Soule to live ever, yet not holding a Resurrection they die and mourn without Hope.) In that respect I say, if any of their Sáchims or neighbours die who were of their names, they lay down those Names as dead.

Now ánnelick nowésuonck—I have forgot my name. Which is common amongst some of them, this being one Incivilitie amongst the more rusticall sort, not to call each other by their names, but Keen, You, Ewo, He &c.



Tahéna,	What is his name?
Tahossowâtam,	What is the name of it?
Tahéttamen,	What call you this?
Teáqua,	What is this?
Yò néepoush,	Stay or stand here
Máttapsh,	Sit down.
Noónshem,	
Non ânum,	I cannot.
Tawhitch Kuppee Yaú-men,	What come you for?
Téqua Kunnaúnta men,	What doe you fetch?
Chenock cuppeeyau mis?	When came you?
Maish-Kitummâyi,	Just even now.
Kitummâyi nippééam,	I came just now.
Yò committainus,	Is this your wife?
Yò cuppápoos,	Is this your child?
Yò cummúckquachucks,	Is this your son?
Yò cuttaúnis,	Is this your daughter?
Wunnétu,	It is a fine child.
Tawhitch neepou weéye an,	Why stand you?
Pucquatchick?	Without dores.
Tawhitch mat pe titeáye-	Why come you not in?
an?	

## OBSERV.

In this respect they are remarkably free and courteous, to invite all strangers in; and if any come to them upon any occasion, they request them to come in, if they come not in of themselves.

Awássish,	Warne you.
Máttapsh yóteg,	Sit by the fire.
Tocketúnawem,	What say you?
Keén nétop,	Is it you friend.
Peeyàush nétop,	Come hither friend.
Pétitees,	Come in.
Kunnúnni,	Have you seen me?
Kunnúnnous,	I have seen you.
Taubot mequaun naméan,	I thank you for your kind remembrance.
Taíbotneanawáyeen,	I thank you.
Taúbotne aunana ménan,	I thank you for your love.

## OBSERV.

I have acknowledged amongst them an heart sensi-



ble of kindnesses and have reaped kindnesse again from many, seaven yeares after, when I myselfe had forgotten &c. Hence the Lord Jesus exhorts his followers to doe good for evill; for otherwise sinners will do good for good, kindnesse for kindnesse. &c.

Cowàmmmaunsh,	I love you.
Cowammaunuck,	He loves you.
Cowàmmaus,	You are loving.
Cowàutam,	Vnderstand you.
Nowaitam,	I understand.
Cowàwtam tawhitche nip-peeyaûmen,	Doe you know why I come.
Cowannântam,	Have you forgotten?
Awanagusàntowosh,	Speake English.
Eenàntowash,	Speake Indian.
Cutehanshish aûmo,	How many were you in company?
Kûnnishishem?	Are you alone.
Nníshishem,	I am alone.
Naneeeshûumo,	There be 2 of us.
Nanshwishâwmen,	We are 4.
Npiuckshâwmen,	We are 10.
Neesneechecktashaûmen,	We are 20, &c.
Nquitpausucko washâw-men,	We are an 100.
Comishoonhómmis,	Did you come by boate?
Kuttiakewushaûmis,	Came you by land?
Meshnomishoon hómmín,	I came by boat.
Meshntiauké wushem,	I came by land.
Nippenowàntawem,	I am of another language.
Penowantowawhettûock,	They are of a divers Lan-guage.
Matnowawtauhattémina,	We understand not each other.
Nummaûchenèm,	I am sick.
Cummaúchenem,	Are you sick?
Tashûckunne cummau-chenaûmis,	How long have you been sick?
Nummauchêmin or Ntannetéimmin,	I will be going.
Sâuop cummauchêmin,	You shall goe to-morrow.



Maúchish	Be going.
or	
Anakish,	Depart.
Kuttannawshesh,	
Mauchié	
or	
Annittui,	He is gone.
Kautanavishant,	
Mauchéhettit	
or	
Kautanawshéhettit,	When they are gone?
Kukkowstous	I will lodge with yon.
Yò Còwish,	Do lodge here.
Hawúnshech,	Farewell.
Ch'neck wonck cup pee-	When will you be here
ye..umen,	againe?
N. top tattà,	My friend, I cannot tell.

From these courteous Salutations, observe in generall; There is a savour of civility and courtesie even amongst these wild Americans, both amongst themselves and towards strangers.

More particular:

1. The courteous Pagan shall condemne  
Uncourteous Englishmen,  
Who live like Foxes, Beares and Wolves,  
Or Lyon in his Den.
2. Let none sing blessings to their soules,  
For that they courteous are:  
The wild Barbarians with no more  
Then nature, g'e so farre:
3. If natures Sons both wild and tame,  
Humane and courteous be:  
How ill becomes it Sonnes of God  
To want Humanity?



CHAP. II.

*Of Eating and Entertainment.*

Ascúmetesímmis? Have you not yet eaten?  
Matta niccattuppúmmin, I am not hungry.  
Niccàkwatone, I am thirstie.  
Mannippéno? Have you no water?  
Nip, or nipéwese, Give me some water.  
Namitch, commetesímmín, Stay, you must eat first.  
Téaquacummích, What will you eat?  
Nókehick, Parch'd meal, which is a  
readie very wholesome food, which they eate with a  
little water, hot or cold, I have travelled with neere  
200 of them at once, neere 100 miles through the  
woods, every man carrying a *little Basket* of this at  
his *back*, and sometimes in a hollow *Leather Girdle*  
about his middle, sufficient for a man for three or  
four daies.

With this readie provision, and their *Bow* and *Arrows*, are they ready for *War*, and *travell* at an  
*houres* warning. With a *spoonfull* of this *meale* and a  
*spoonfull* of water from the *Brooke*, have I made many  
a good dinner and supper.

Aupúnumineanash, The parch'd corne.  
Aupúminea-nawsáump, The parch'd meale boild  
with water at their houses, which is the wholesomest diet they have.  
Msíckquatash, Boild corne whole.  
Manusqussédash, Beanes.  
Nasáump, A kind of meale pottage,  
unpartch'd.

From this the *English* call their *Sump*, which is  
the *Indian* corne, beaten and boild, and eaten hot or  
cold with milke or butter, which are mercies beyond



the *Natives* plaine water, and which is a dish exceeding wholesome for the *English* bodies.

Puttuckqunnége, A Cake.

Puttuckqunnégunash put- Cakes or loves round  
túckqui,

Teégun kuttie maúnc? What shall I dresse for  
you?

Assámmé,	Give me to eate.
Ncáttup,	I am hungrie.
Wínnancáttup,	I am very hungry.
Nippaskanaún tum,	I am almost starved.
Páutous notatáam,	Give me drinke.
Sókenish,	Powre forth.
Cosaúme sokenúmmis,	You have powred out too much.

Wuttáttash,	Drinke.
Nquitchetámmin,	Let me taste.
Quitchetash,	Taste.
Saunqui nip?	Is the water coo.
Saun kopaugot,	Coole water.
Chowhí su,	It is warme.
Aquie wuttáttash,	Doe not drinke
Aquie wáutmatous,	Doe not drinke all.
Necáwni méich teáqua,	First eat something.
Tawhitch mat me chóan,	Why eat you not?
Wussáúme kusúpita,	It is too hot.
Teéguunnummítch,	What shall I eate?
Mateág keesítáuano?	Is there nothing ready boyl'd?

Ma teíg mécho ewò,	He eats nothing.
Cotchikesu assamme,	Cut me a piece.
Cotchekínnemi wee yoùs,	Cut me some meat.
Metesíttauck,	Let us goe eate.
Pautíinneá méchimucks,	Bring hither some victualls
Numwáutous,	Fill the dish.
Mihtukméchakick,	Tree-eaters. A people so called (living between three and foure hundred miles West into the land) from their eating only <i>Mihtuch-</i> <i>quash</i> , that is, Trees: They are <i>Men-eaters</i> , they set no corne, but live on the <i>bark</i> of <i>Chesnut</i> and <i>Wal-</i> <i>nut</i> , and other fine trees: They dry and eat this <i>bark</i> with the fat of Beasts, and sometimes of men: This



people are the *terrour* of the neighbour *Natives*; and yet these *Rebells*, the Sonne of God may in time subdue.

Mauchepweéan.	After I have eaten.
Ma .chepwucks.	After meales.
Ma íchepwut.	When he hath eaten.
Pa íshaqua m íchepwut.	After dinner.
Wàyyeyant ma íchepwut.	After supper.
Nquittmaíntash.	Smell.
Weetimóquat.	It smells sweet.
Machemóquf	It stinks.
Weékan.	It is sweet.
Machíppoquat.	It is sowre.
Aúwusse weékan.	It is sweeter.
Askùn.	It is raw.
Noónat.	Not enough.
Wusàume wékissu.	Too much either boyled or rosted.
Wa ímet Taúbi.	It is enough.
Wuttattumíitta.	Let us drinke.
Neesneecháhettit taúbi.	Eenough for twentie men.
Mattacuckquàw.	A Cooke.
Mattacúcquass.	Cooke or dresse.
Matcuttassamíin?	Will you not give me to eate?
Keen méitch.	I pray eate.
They generally all take <i>Tobacco</i> ; and it is commonly the only plant which men labour in; the women managing all the rest: they say they take <i>Tobacco</i> for two causes; first, against the rheume, which causeth the toothake, which they are impatient of: secondly, to revive and refresh them, they drinking nothing but water.	
Squuttame.	Give me your pipe.
Petasínnna, or, Wuttam- masin.	Give me some Tobacco.
Ncattaúnatum, or, Ncattit- eam.	I long for that.
Màuchinaash nowépit- eass.	My teeth are naught.
Numunashackquneaúmen.	Wee are in a dearth.



Mashackquineâug.	We have no food.
Aúcuck.	A Kettle.
Mishquockuk.	A red Copper Kettle.
Nctop kuttássammish.	Friend, I have brought you this
Quàmphash quamp hom- íinea.	Take up for me out of the pot.
Eíppoquat.	It is sweet.
Teàqua aspùckquat?	What doth it taste of?
Nowétipo	I like this.
Wenómeneash.	Grapes or Rapsins.
Waweeècocks.	Figs, or some strange sweet meat.
Nemaùanash.	Provisions for the way.
Nemauanínnuit.	A Snapsack.
Tackhùmmin.	To grind Corne.
Tackhumíinnea.	Beat me parch'd meale.
Pishquèhick.	Unparch'd meale.
Nummauchip nup mau- chepùmmin.	We have eaten all.
Cowàump?	Have you enough?
Nowáump.	I have enough.
Mohowàugsuck, or Mau- quàuog, from móho to eate.	The Canibals, or Men eaters, up in to the West two, three or foure hundred miles from us.
Cummóhucquock.	They will eat you.
Whomsoever commeth in when they are eating, they offer them to eat of that which they have, though but little enough prepar'd for themselves. If any provision of fish or flesh come in, they make their neighbours partakers with them.	
If any stranger come in, they presently give him to eate of what they have; many a time, and at all times of the night (as I have fallen in travell upon their houses) when nothing hath been ready, have themselves and their wives, risen to prepare me some refreshing.	

*The observation generall from their eating &c.*

It is a strange *truth*, that a man shall generally finde more free entertainment and refreshing amongst



these *Barbarians*, then amongst thousands that call  
themselves Christians.

More particular:

1. Course bread and water's most their fare,  
    O Englands diet fine;  
    Thy cup runs ore with plenteous store  
    Of wholesome beare and Wine.
2. Sometimes God gives them Fish or Flesh,  
    Yet they're content without;  
    And what comes in they part to friends  
    And strangers round about.
3. God's providence is rich to his,  
    Let none distrustfull be;  
    In wildernesse, in great distresse,  
    These Ravens have fed me.



### CHAP. III.

#### *Concerning Sleepe and Lodging.*

Nsowwushkâwmen,	I am weary.
Nkâtaquaum,	I am sleepie.
Kukkovetoûs,	Shall I lodge here?
Yo nickowémen?	Shall I sleepe here?
Kukkowéti,	Will you sleepe here.
Wunnégîn, cówish,	Welcome, sleepe here.
Nummouaquômen,	I will lodge abroad.
Puckquâtchick nickouê-	I will sleepe without the men, doores, Which I
	have knowne them contentedly doe, by a fire un- der a tree, when sometimes some <i>English</i> have (for want of familiaritie and language, with them) been fearefull to entertaine them. In Summer-time I have knowne them lye abroad often themselves, to make roome for Strangers, <i>English</i> , or others.
Mouaquómitea,	Let us lye abroad.
Cowwétuck,	Let us Sleepe.
Kukkóuene?	Sleepe you?
Cowwéke,	Sleepe, sleepe.
Cowwéwi,	He is asleepe.
Cowwéwock,	They sleepe.
Askukkówene?	Sleepe you yet?
Takitíppocat,	It is a cold night.
Wekitíppocat,	It is a warme night.
Wauwhautaw ánavat, and Wawhautowavog,	There is an alarme, or, there is a great shout- ing:

Howling and shouting is their Alarme; they having no Drums nor Trumpets: but whether an enemie approach, or fire breake out, this Alarme passeth from house to house; yea, commonly, if any *English* or *Dutch* come amongst them, they give notice of Stran-



gers by this signe; yet I have knowne them buy and use a Dutch Trumpet, and knowne a *Native* make a good Drum in imitation of the *English*.

Mat annauke, or	A fine sorte of mats to
Mattannoukanash,	Sleep on.
Maskítuash,	Straw to ly on.
Wuddtúckqunash, pona- máuta,	Let us lay on wood.

This they doe plentifully when they lie down to sleep winter and summer, abundance they have and abundance they lay on: their Fire is instead of our bedcloaths. And so, themselves and any that have occasion to lodge with them, must be content to turne often to the fire if the night be cold, and they who first wake must repaire the Fire.

Mauataúnamoke,	Mend the fire.
Mauataunamútta,	Let us mend the fire.
Tokétuck,	Let us wake.
Askuttokémis,	Are you not awake yet.
Tókish, Tókeke	Wake wake.
Tókinish,	Wake him.
Kitumyái tokéan,	As soone as I wake.
Ntunnaquômen,	I have had a good dream.
Nummattaquômen,	I have had a bad dream.

When they have had a bad Dreame, which they conceive to be a threatening from God, they fall to prayer at all times of the night, especially early before day: So *David's* zealous heart to the true and living God: *At midnight will I rise &c. I prevented the dancing of the day, &c.* Psal. 119, &c.

Wunnakkukkussaquaum,	You sleep much.
Peeyautam,	He prayes.
Peeyâuntamwock,	They pray.
Túnna kukkanwémis,	Where slept you?
Awaun wéick kukkanwémis,	At whose house did you sleep?

I once travailed to an Iland of the wildest in our parts, where in the night an Indian (as he said) had a vision or dream of the Sun (whom they worship for a God) darting a Beame into his Breast which he conceived to be the Messenger of his Death: This poore Native call'd his Friends and neighbours, and



prepared some little refreshing for them, but himselfe was kept waking and Fasting in great Humiliations and Invocations for 10 dayes and nights: I was alone (having travailed from my Barke, the wind being contrary) and little could I speake to them to their understandings especially because of the change of their Dialect or manner of Speech from our neighbours: yet so much (through the help of God) I did speake, of the *True and living only Wise God*, of the Creation: of Man, and his *fall from God*, &c. that at parting many burst forth, *Oh when will you come againe, to bring us some more newes of this God?*

***From their Sleeping: The Observation generall.***

Sweet rest is not confind to soft Beds, for, not on-  
ly God gives his beloved sleep on hard lodgings: but  
also Nature and Custome gives sound sleep to these  
Americans on the Earth, on a Boord or Mat. Yet  
how is *Europe* bound to God for better lodging, &c.

More particular:

1. God gives them sleep on Ground, on Straw,  
on Sedgie Mats or Boord:  
When English Softest Beds of Downe,  
sometimes no sleep affoord.
2. I have knowne them leave their House and Mat,  
to lodge a Friend or stranger,  
When Jewes and Christians oft have sent  
Christ Jesus to the Manger.
3. 'Fore day they invocate their Gods,  
Though Many False and New:  
O how should that God worshipt be,  
who is but One and True?



## CHAP. IV.

### *Of their Names.*

		One.
NQuít,	-	2
Neèssc,	-	3
Nísh,	-	4
Yòh,	-	5
Napànna,	-	6
Qútta,	-	7
Enada,	-	8
Shwósuck,	-	9
Paskúgit,	-	10
Piück,	-	11
Piucknabna quít,	-	12
Piucknab neèse,	-	13
Piucknab nísh,	-	14
Piucknab yèh	-	15
Piucknab napánnna,	-	16
Piucknab naqútta	-	17
Piucknab énada,	-	18
Piucknabna shwósuck,	-	19
Piucknab napaskúgit,	-	20
Neesnééchick,	-	21
Neesnééchicknabnaquít, &c.	-	30, &c.
Shwínckeck,	-	31, &c.
Swincheck nabnaquít, &c.	-	40
Yowínicheck,	-	41, &c.
Yowinicheck nabnaquít, &c.	-	50
Napannetashincheck,	-	51, &c.
Napannetashinchecknabnaquít,	-	60
Quttatashìncheck,	-	61, &c.
Quttatashincheck nabnaquít,	-	70
Enadatashíncheck,	-	



<b>E</b> nadatashincheck nabnaquít,	71, &c:
<b>S</b> woasuck ta shincheck,	80
<b>S</b> woasuck tashincheck nabna qnít,	81, &c.
<b>P</b> askugit tashincheck, &c.	90
<b>P</b> askugit tashincheck nabnaquít &c.	91 &c.
<b>N</b> quit páwsuck - - -	100
<b>N</b> ees páwsuck - - -	200
<b>Sh</b> weepáwsuck - - -	300
<b>Y</b> we páwsuck - - -	400
<b>N</b> apannetashe páwsuek - - -	500
<b>Q</b> uttatashe páwsuck - - -	600
<b>E</b> nadatashe páwsuck - - -	700
<b>S</b> hoasuchtashe páwsuck - - -	800
<b>P</b> askugit tashepáwsuck - - -	900
<b>N</b> quittemittànnug - - -	1000
<b>N</b> ees mittànnug - - -	2000
<b>N</b> ishwe mittànnug - - -	3000
<b>Y</b> owe mittànnug - - -	4000
<b>N</b> apannetashemittànnug - - -	5000
<b>Q</b> uttatashe mittànnug - - -	6000
<b>E</b> nadatashe mittànnug - - -	7000
<b>S</b> hoasuck ta she mittànnug - - -	8000
<b>P</b> askugittashe mittànnug - - -	9000
<b>P</b> iuckque mittànnug - - -	10000
<b>N</b> eesneechek tashe mittànnug - - -	20000
<b>S</b> hinchecktashe mittànnug - - -	30000
<b>Y</b> owincheck tashemittànnug - - -	40000
<b>N</b> apannetashincheck tashe mittànnug - - -	50000
<b>Q</b> uttatashe tashemittànnug - - -	60000
<b>E</b> nadatashincheck tashe mitt:nnuck - - -	70000
<b>S</b> hoashuck tashincheck tashe mitt:nug - - -	80000
<b>P</b> askugit tashincheck tashe mitt:nnug - - -	90000
<b>N</b> quit pausuckémittànnug &c.	100000

Having no Letters nor Arts, 'tis admirable how quick they are in casting up great numbers, with the helpe of graines of Corne, instead of *Europes* pens or counters.



*Numbers of the Masculine Gender.*

Pâwsuck,	1.
Neéswock,	2. Sketomp a Man.
Shùog,	3.
Yówock,	4. { Skeetom
Napannetasúog,	5. as, { Pauog.
Quittasúog,	6. Men.
Enaditasúog,	7.
Shoasuck tasúog,	8.
Paskugit tasúog,	9.
Piucksúog,	10.
Piucksúog nabnaquít,	11.

*Of the Feminine Gender.*

Pâwsuck,	1.
Neénash,	2.
Swínash,	3.
Yowánnash,	4. { Wauchò.
Napannetashínash,	5. as, { Hill.
Quittatashínash,	6. { Wauchóash.
Enadtashínash,	7. Hills.
Shoasucktashínash,	8.
Paskugittashínash,	9.
Píuckquatash,	10.
Puíckquatash nabnaquít,	11.

From their Numbers, Observation Generall.

Let it be considered, whether Tradition of ancient *Forefathers*, or *Nature* hath taught them *Europes Arithmaticke*.

More particular:

1. Their Braines are quick, their hands,  
Their feet, their tongues, their eyes:  
God may fit objects in his time,  
To those quicke faculties.
2. Objects of higher nature make them tell,  
The holy number of his Sons Gospel:  
Make them and us to tell what told may be;  
But stand amazed at Eternitie.



CHAP. V.

*Of their relations of consanguinitie and affinitie, or,  
Blood and Marriage.*

Nnìn-nnìnnuog &	
Ske:tomp-aûog,	Man-men.
Squâws-suck,	Woman-women.
Kichize, &c.	An old man,
Kichizuck,	Old men.
Hômes, &	An Old mn,
Hêmesuck,	Old men;a
Kutchinnu,	A middle-aged-man
Kutchinnuwock,	Middle-aged men.
Wuske:ne,	A youth.
Wuskeeneesuck,	Youths.
Wénise, &	An old woman,
Wenisuck,	Old women.
Mattaûntum,	Very old and decrepit.
Wâsick,	An Husband.
Weéwo, &	A Wife.
Mittûmmus, &	
Wullógan,	My Wife.
Noweéwo,	
Nummittamus, &c.	
Osh.	A Father.
Nósh,	My father.
Côsh,	Your father.
Cuttóso?	Have you a father?
Okásu, &	A mother.
Witchwhaw	
Nókace, níchwhaw,	My mother.
Wússese,	An Uncle.
Nissése,	My Uncle.
Papoös,	A childe.
Nippápoos, &	My childe.



Nummückiese,	
Nummuckquâchucks,	My sonne.
Nittaúnis,	My daughter.
Non ànese,	A sucking child.
Muckquachuckquémese,	A little boy.
Squâsese,	A little girle.
We·mat,	A brother.

They hold the band of brother-hood so deare, that when one had committed a murther and fled, they executed his brother; and 'tis common for a brother to pay the debt of a brother deceased.

Neémat,	My brother.
Wéticks, &	A sister.
Weésummis,	
Wematítituock,	They are brothers.
Cutchashematítin?	How many brothers have you?

Natóncks,	My cousin.
Kattòncks,	Your cousin.
Watòncks,	A cousin.
Nullóquasso,	My ward or pupill.
Wattonksítituock,	They are cousins.
Kihtuckquaw,	A virgin marriageable.

Their Virgins ars distinguished by a bashful falling downe of their haire over their eyes,  
Towiùwock, Fatherlesse children.

There are no beggars amongst them, nor fatherlesse children unprovided for.

Tackqúuwock, Twins.

Their *affections*, especially to their children, are very strong; so that I have knowne a Father take so grievously the losse of his *childe*, that he hath cut and stob'd himselfe with *griefe* and *rage*.

This extreme *affection*, together with want of *learning*, makes their children sawcie, bold and undutifull.

I once came into a *house* and requested some *water* to drinke; the *father* bid his sonne (of some 8 yeeres of age) to fetch some *water*: the *boy* refused, and would not stir; I told the *father* that I would correct my *child*, if he should so disobey me, &c. Upon this the *father* took up a sticke, the *boy* another, and flew at his *father*: upon my perswasion, the poor *father* made him smart



a little, threw downe his stick, and run for *water* and the *father* confessed the benefit of *correction*, and the evil of their too indulgent *affections*.

*From their Relations.*—Observation generall.

In the minds of depraved mankinde, are yet to be founde *Natures distinctions*, and *Natures affections*.

More particular:

The Pagans wild confesses the bonds

Of married chastitie:

How vild are Nicolaitans that hold

Of Wives communite?

How kindly flames of nature burne

In wild humanitie?

Naturall affections who wants, is sure

Far from Christianity.

Best nature's vaine, he's blest that's made

A new and rich partaker

Of divine Nature of his God,

And blest eternall Maker.



## CHAP. VI.

### *Of the Family and Businesse of the House.*

Wétu, An House.

Wetuómuck, At home.

Nékick, My house.

Kékick, Your house.

Wékick, At his house..

Nickquénum, I am going:

Which is a solemne word amongst them; and no man will offer any hinderance to him, who after some absence is going to visit his Family, and useth this word *Nicquénum*, (confessing the sweetness even of these short temporall homes.)

Puttuckakáun, A round house.

Puttuckakáunese, A little round house.

Wetuomémese, A little house;

which their women and maids live apart in, foure, five, or six dayes, in the time of their monethly sickness, which custome in all parts of the Countrey they strictly observe, and no *Male* may come into that house.

Neć's quttow, A long house with two fires.

Shwíshcuttow, With three fires.

Abockquósiuash. The mats of the house.

Wuttaguíssuck, The long poles,

which commonly men get and fix, and then the women cover the house with mats, and line them with embroydered mats which the women make, and call them *Mannotaíbana*, or *Hangings*, which amongst them make as faire a show as Hangings with us.

N'te, or Yôte, Fire.

Chickot, &

Sqútta



Notáwese & chickauíáw- A little fire.

ese,	
Púck,	Smoke.
Puckíssu,	Smokie.
Nippúckis,	Smoke troubleth me.
Wúchickapéuck,	Burching barke. And
chesnut barke which they dresse finely, and make a	
Summer-covering for their houses.	
Cuppoquíittemin,	I will divide house with
	you, or dwell with you.
Two Families will live comfortably and lovingly in	
a little round house of some fourteen or sixteen foot	
over, and so more and more families in proportion.	
Núckqusquatch,	I am cold.
Núckqusquatchímín,	
Potouwássiteuck	Let us make a fire.
Wúdtuckqun,	A piece of wood.
Wudtúckquanash,	Lay on wood.
Ponamáuta,	
Pawacómwushesh,	Cut some wood.
Maumashinnaunamaúta,	Let us make a good fire.
Npaacómwushem,	I will cut wood.
Aséneshesh,	Fetch some small sticks.
Wònck, &	More.
Wònkatack,	
Wonckataganash náus,	Fetch some more.
Netashin & newuchás-	There is no more.
inea,	
Wequanántash,	A light fire.
Wequanantig,	A Candle, or Light.
Wequanantiganash,	Candles.
Wékinan,	A light fire.
Awáuo?	Who is at home?
Mat Awawanúnno,	There is no body.
Unháppo Kósh,	Is your father at home?
Túckiu Sáchim,	Where is the Sachim?
Mat-apeù,	He is not at home.
Peyáu	He is come.
Weche-peyáu hee mat,	Your brother is come with
	him.
Pótawash,	Make a fire.
Potáuntash,	Blowe the fire.



Peeyâuog,	They are come.
Wâme, paúshe,	All-some.
Tawhîtch mat peyá yean,	Why came, or, come you not.
Mesh noónshem peeyâuñ?	I could not come.
Mocenanippeéam,	I will come by and by.
Aspeyâu, asquam,	He is not come yet.
Yò aútant mesh nippeéam,	I was here the sunne so high.

And then they point with the hand to the Sunne, by whose hight they keepe account of the day, and by the Moone and Stars by night, as wee doe by clocks and dialls, &c.

Wâskont peyâuog,	They will come.
Teaqua naúntick ewò,	What comes hee for?
Yo áppitch ewò,	Let him sit there.
Unhappo kòsh,	Is your father at home.
Unnâugh,	He is there.
Npépeyup náwwot,	I have long been here.
Tawhitch peyáuyeán,	Why doe you come?
Téaguun kunnaúntamun?	What come you for?
Awàun ewò?	Who is that?
Nowéchiume,	He is my servant.
Wécum, náus,	Call, fetch.
Petiteaúta,	Let us goe in.
Noonapummin autasheh-éttit,	There is not roome for so many.
Taubapímmin,	Roome enough.
Noónat	Not enough.
Asquam,	Not yet.
Náim, námitch,	By and by.
Moce, unuckquaquêse,	Instantly.
Máish, kittummiy,	Just, even now.
Túckiu, tíyu,	Where.
Kukkekuttokáwmén,	Would you speake with him?
Nùx,	Yea.
Wuttammáun tam,	He is busie.
Nétop notammáuntam,	Friend, I am busie.
Cotámmiuntam,	Are you busie?
Cotámmish,	I hinder you.
Cotamminúme, Cotamme	You trouble me.



**Obs:** They are as full of businesse, and as impatient of hinderance (in their kind) as any Merchant in *Europe*.

Nqussütam,	I am removing.
Notémmehick ewò,	He hinders me.
Maumacniuash,	Goods.
Aúqiegs,	Householdstuffe.
Tuckiuash,	Where be they?
Wenawwétu,	Rich.
Machétu,	Poore.
Wenawetuónckon,	Wealth.
Kúppash,	Shut the doore.
Kuphómmin,	To shut the doore.
Yeaìsh,	Shut doore after you.

**Obs:** Commonly they never shut their doores, day nor night; and 'tis rare that any hurt is done.

Wunégin,	Well, or good.
Machit,	Naught, or evill.
Cowáutam?	Do you understand?
Macháug	No, or not.
Wunuàug	A Tray.
Wunnaugánash,	Trayes.
Kuncm,	A Spoon.
Kunnamáuog,	Spoonies.

**Obs:** Instead of shelves, they have severall baskets, wherein they put all their householdstuffe; they have some great bags or sacks made of Hempe which will hold five or sixe bushells.

Tácunck, or Wéskunck, Their pounding Morter.

**Obs:** Their Women constantly beat all their corne with hand: they plant it, dresse it, gather it, barne it, beat it, and take as much paines as any people in the world, which labour is questionlesse one cause of their extraordinary ease of child birth.

Wunnauganémese,	A little Tray.
Téqua cunnatinne,	What doe you looke for?
Nat'nnéhas,	Search.
Kekíneas,	See here.
Machage cunna miteóu- win?	Doe you find nothing.
Wónckatack,	Another.
Tunnati	Where.



Ntauhaunanatinnehóm- I cannot looke or search.  
min,

Ntauhaunanamiteoúwin, I cannot find.

Wíaseck, Eiassunck, Mo- cōtīck, Punnētunck A Knife.

Chauqock,

Obs: Whence they call *Englishmen Cháuquaquock*, that is, *Knife-men*, stone formerly being to them instead of *Knives, Awle blades, Hatchets and Howes*.

Namacówhe, Lend me your Knife.

Cówiaseck,

Wonck Commésim?

Wil you give it me again?

Máttá nowáuwone,

I knew nothing.

Matta nowáhea,

I was innocent.

Mat meshnowáhea,

Bring hither.

Paútous, Pautáuog,

Carry this.

Maúchatous,

Niáutàsh, &

Wéawhush,

Take it on your backe.

Obs: It is almost incredible what burthens the poore women carry of *Corne*, of *fish*, of *Bernes*, of *Mats*, and a childe besides.

Awâùn, There is some body.

Kekíneas, Goe and see.

Squauntáumuck, At the doore.

Awâùn keèn? Who are you?

Keèn nétop, Is it you?

Pauquanamíinnea, Open me the doore.

Obs: Most commonly there houses are open, their doore is a hanging *Mat*, which being lift up, falls downe of it selfe; yet many of them get *English* boards and nailes, and make artificiall doores and bolts themselves, and others make slighter doores of *Burch* or *Chesnut* barke, which they make fast with a cord in the night time, or when they go out of town, and then the last (that makes fast) goes out at the Chimney, which is a large opening in the middle of their house, called:

Wunnauchicómock, A chimney.

Anúnema, Helpe me.

Neenkuttánnúmous, I will helpe you.

Kuttánummi? Will you helpe me?

Shookekíneas, Behold here.



Assótú and Assóko,  
 Nummouekékineam,  
 Tou autég,  
 Tou núckquaque,  
 Yo naumwâuteg,  
 Aqúíe,  
 Waskéche,  
 Náumtuck,  
 Aǔqunnish,  
 Aukeeaseíu  
 Keesuckqíu  
 Aumàunsh,  
 Ausàuonsh,  
 Aumáunamòke. }  
 Nanóuwetea,  
 Naunóuwheant,  
 Nanowwúnenum,

Obs: They nurse all their children themselves; yet, if she be an high or rich woman, she maintaines a Nurse to tend the childe.

Waucháunama,  
 Cuttataschínnas,

Obs: Many of them begin to be furnished with *English* chests; others, when they goe forth of towne, bring their goods (if they live neere) to the *English* to keepe for them, and their money they hang it about their necks, or lay it under their head when they sleep.

Peewâuqun,  
 Nnowaucháunum,  
 Kuttaskwhè,  
 Kúttasha,

and  
 Cowauchâunum,  
 Pókesha  
 and

Pokeshawwa,  
 Mat Coanichégane,  
 Tawhítch?  
 Nónonshem Pawtuckquám-

min,  
 Aquie Pokesháttous,  
 Pokesháttouwin,

A foole.  
 I come to see.  
 Know you where it lies?  
 How much.  
 Thus full.  
 Leave off, or doe not.  
 On the top.  
 In the bottome.  
 Let goe.  
 Downewards.  
 Upwards.

Take away.

A Nurse, or Keeper.

I looke to, or Keepe.

Keep this for me.  
 Lay these up for me.

Obs: Many of them begin to be furnished with *English* chests; others, when they goe forth of towne, bring their goods (if they live neere) to the *English* to keepe for them, and their money they hang it about their necks, or lay it under their head when they sleep.

Have a care.  
 I will have a care.  
 Stay for me.

Have you this or that?

It is broke.

Have you no hands?  
 Why aske you?  
 I cannot reach.

Doe not breake.  
 To breake.



## OBSERVATION.

They have also amongst them naturall fooles, either so berne, or accidentally deprived of reason.

Aquie assókish,	Be not foolish.
Awanick,	Some come.
Niáutamwock,	They are loden.
Pauchewannáuog,	A woman keeping alone in her monethly sicknesse.
Mattapeu and	I will tell him by and by.
Qushenáwsui,	I pray or intreat you.
Moce ntúnnan,	To mend any thing.
Cowequetúmmous,	Mend this.
Wunniteóuin,	Mend this.
Wúnniteous, or	I shall be chidden.
Wússiteous.	Easie.
Wúskont nochemuckqun,	Hard.
Nickúmmat,	Do you remember me?
Siúckat,	Remember me.
Cummequáwname?	Without doores.
Mequaunamínnæa,	He puts me out of doores.
Puckquatchick,	Doe you put mee out of doores?
Nissawhóuncukewò	Put them forth.
Kussawhóki?	Why doe you put mee out?
Kussawhocowóog,	Goe forth.
Tawhítch kussawhokiéan?	
Sáwwhush.	
Sawhèke,	Let us goe forth.
Wussauhemútta,	I want it not.
Matta nickquéhick,	I want nothing.
Machagè nickquehickô-	
mina,	

## OBSERVATION.

Many of them naturally Princes, or else industrious persons, are rich; and the poore amongst them will say, they want nothing.

Páwsawash,	Drie or ayre this.
Pawsunnúmmín.	To drie this or that.
Cuppausummúnnash,	Drie these things.
Apíssumma,	Warme this for me.
Paucótche,	Already.
Cutsshitteous,	Wash this.



Tatágganish,	Shake this.
Naponsh,	Lay downe.
Wuché machaùg,	About nothing.
Puppucksháckhege,	A Box.
Paupaquón teg,	A Key.
Mowáshuck,	Iron.
Wâuki,	Crooked.
Saúmpi,	Strait.
Aumpaniímin,	To undoe a knot.
Aúmpinish,	Vntie this.
Paushinúmmín,	To divide into two.
Pepénash,	Take your choyce.
Nawwuttúnsh,	Throw hither.
Pawtáwtees,	
Negáutowash,	Send for him.
Negauchhúwash,	Send this to him.
Negáuchemish,	Hee sends to mee.
Nowwéta,	No matter.
Máuo,	To cry and bewaile.

Which bewailing is very solemne amongst them morning and evening, and sometimes in the Night they bewaile their lost husbands, wives, children, brethren, or sisters &c. Sometimes a quarter, halfe, yea, a whole yeare, and longer if it be for a great Prince. In this time (unlesse a dispensation be given) they count it a prophanke thing either to play (as they much use to doe) or to paint themselves for beauty, but for mourning; or to be angry and fall out with any &c.

Machemóqut,	It stincks.
Machemóqussu,	A vile or stinking person.
Wúnnickshaas,	Mingled.
Wúnnickshan,	To mingle.
Nésick, & nashóqua,	A Combe.
Tetúpsha,	To fall downe.
Ntetúpshem,	I fall downe.
Tou anúckquaque?	How big?
Wunnáshpishan,	To snatch away.
Tawhítch wunnashpish- áyeán,	Why snatch you.
Wuttúsh,	Hitherward, and give me.
Enéick, or áwwusse,	Further.



Nneickomásu, and aw-	A little further.
wassése.	
Wuttushenaquáish,	Looke hither.
Yo anaquáyean, <sup>i</sup>	Looke about.
Máuks maugoke,	Give this.
Yo comméish,	I will give you this.
Qussúcqun-náukon,	Heavie, light.
Kuckqússaqun,	You are heavie.
Kunnaùki,	You are light.
Nickáttash, <i>singular</i> ,	Leave, or depart.
Nickáttammoke, <i>plur.</i>	
Nickattamútta,	Let us depart.
Yòwa.	Thus.
Ntowwaukáumen,	I use is.
Awawkáwnì.	It is used.
Yo awáutees.	Vse this.
Yo wéque,	Thus farre.
Yo mèshnowékeshem,	I went thus farre.
Ayatche, and	As Often.
Cónkitchea,	
Ayatche nippéeam,	I am often here.
Pakétash,	Fling it away.
Npaketamúnnash,	I will cast him away.
Wuttammásim,	Give me Tobacco.
Matnowewuttámmo,	I take none.

Obs: Which some doe not, but they are rare Birds; for generally all the Men throughout the Countrey have a Tobacco-bag with a pipe in it, hanging at their back; sometimes they make such great pipes, both of wood and stone, that they are too foot long, with men or beasts carved, so big or massie, that a Man may be hurt mortally by one of them; but these commonly come from the *Mauquáuwogs*, or the men eaters, three or foure hundred miles from us: They have an excellent Art to cast our Pewter and Brasse into very neat and artificiall Pipes: They take their *Wuttamáuog* (that is, a weake Tobacco) which the Men plant themselves, very frequently; yet I never see any take so excessively, as I have seene Men in Europe; and yet excesse were more tolerable in them, because they want the refreshing of Beare and Wine; which God hath vouchased Europe.



Wuttámmagon,	A Pipe.
Hopuónck,	A Pipe.

Chicks a cocke, or hen: A name taken from the English chicke, because they have no hens before the English came.

Chicks ánavat,	The Cocke crowes.
Neesquittónckqussu,	A babler, or prater.
Cunneesqutonck quessimmin	You prate.

Obs: Which they figuratively transferre from the frequent troublesome clamour of a Cocke.

Nanótateem,	I keepe house alone.
Aquie kuttúnnan.	Doe not tell.
Aquie mooshkisháttous.	Doe not disclose.
Teág yo augwháttick?	What hangs there?
Yo augwháttous?	Hang it there.
Pemisquâi,	Crooked, or winding.
Penâyi,	Crooked.

Nqussútam—I remove house: Which they doe upon these occasions: From thick warme vallies, where they winter, they remove a little nearer to their Summer fields; when 'tis warme Spring, then they remove to their fields, where they plant Corne. In middle of Summer, because of the abundance of Fleas, which the dust of the house breeds, they will flie and remove on a sudden from one part of their field to a fresh place: And sometimes having fields a mile or two, or many miles asunder, when the worke of one field is over, they remove house to the other: If death fall in amongst them, they presently remove to a fresh place: If an enemie approach they remove into a Thicket, or Swampe, unlesse they have some fort to remove unto.

Sometimes they remove to a hunting house in the end of the yeare, and forsake it not until Snow lie thick and then will travell home, Men, women and children, thorow the snow, thirtie, yea, fiftie or sixtie miles; but their great remove is from their Summer fields to warme and thicke, woodie bottomes where they winter: They are quicke; in halfe a day, yea, sometimes at few houres warning to be gone and the



house up elsewhere, especially, if they have stakes  
readie pitcht for their Mats.

I once in travell lodged at a house, at which in my  
returne I hoped to have lodged againe the next night,  
but the house was gone in that interim, and I was  
glad to lodge under a tree:

The men make the poles or stakes, but the wom-  
en make and set up, take downe, order and carry the  
*Mats* and householdstuffle.

Observation in generall.

The sociablenesse of the nature of Man appears  
in the wildest of them, who love society; families, co-  
habitation, and consociation of houses and towns to-  
gether.

More Particular.

1. How busie are the sonnes of men?

How full their heads and hands?

What noyse and tumults in our own,

And eke in Pagan lands?

2. Yet I have found lesse noyse, more peace

In wilde America,

Where women quickly build the house,

And quickly move away.

3. English and Indians busie are,

In parts of their abode;

Yet both stand idle, till God's call

Sets them to worke for God.



## CHAP. VII.

### *Of their Persons and parts of Body.*

Uppaquóntup,	The head.
Nuppaquóntup.	My head.
Wéshock.	The hayre.
Wuchechepúnnoch.	A great bunch of hayre bound up behind.
Múppacuck,	A long locke.

Obs. Yet some cut their haire round, and some as low and as short as the sober English; yet I never saw any so to forget nature it selfe in such excessive length and monstrous fashion, as to the shame of the English Nation, I now (with grief) see my Country-men in England are degenerated unto.

Wuttip, The Braine.—Obs. In the braine their opinion is, that the soule (of which we shall speake in the Chapter of Religion) keeps her chiefe seat and residence:

For the temper of the braine in quick apprehensions and accurate judgements (to say no more) the most high and sovereign God and Creator, hath not made them inferiour to Europeans.

The Mauquaûogs, or Men-eaters that live two or three hundred miles West from us, make a delicious monstrous dish of the head and brains of their enemies; which yet is no barre (when the time shall approach) against Gods call and their repentance and who knowes but a greater love to the Lord Jesus? great sinners forgiven love much.

Mscáttuck,	The fore-head.
Wuskeéssuck-quash,	Eye, or eyes.
Tiyûsh kusskeéssuck- quash?	Can you not see or where are your eyes?
Wuchaûn,	The nostrills.
Wuttóvwog, quâsh,	Eare, eares



Wuttōne,	The mouth.
Wéenat,	The tongue.
Wépit-teash,	Tooth, teeth.
Pummaumpiteùnck,	The tooth-ake.

Obs: Which is the onely paine will force their stout hearts to cry; I cannot heare of any disease of the stone amongst them (the corne of the Countrey, with which they are fed from the wombe, being an admirable cleanser and opener:) but the paine of their womens child birth (of which I shall speake afterward in the Chapter of Marriage) never forces their women so to cry, as I have heard some of their Men in this paine.

In this paine they use a certaine root dried, not much unlike our Ginger.

Sítchipuck,	The necke.
Qúttuck,	The throat.

Timequássin, To cut off or behead.—Which they are most skilfull to doe in fight: for whenever they wound, and their arrow sticks in the body of their enemie, they (if they be valorous, and possibly may) they follow their arrow, and falling upon the person wounded and tearing his head a little aside by his Locke, they in the twinckling of an eye fetch off his head 'hough but with a sorry knife.

I know the Man yet living, who in time of warre, pretended to fall from his owne campe to the enemie, proffered his service in the front with them against his owne Armie from whence he had revolted. Hee propounded such plausible advantages, that he drew them out to battell, himselfe keeping in the front; but on a sudden, shot their chiefe Leader and Captaine, and being shot, in a trice fetcht off his head, and returned immediately to his owne againe, from whom in pretence (though with this treacherous intention) hee had revolted: his act was false and treacherous, yet herein appeares policie, stoutnesse and activitie, &c.

Napànnog,	The breast.
Wuppítene énash,	Arme, Armes.
Wuttàh,	The heart.



Wunnêtunita,

My heart is good.

**Obs:** This speech they use whenever they professe their honestie ; they naturally confessing that all goodnesse is first in the heart.

Mishquínash,

The vaines.

Mishquè, níepuck,

The blood.

Uppusquàn,

The backe.

Nuppusquànnick,

My back, or at my back.

Wunnîcheke,

Hand.

Wunniskégganash,

Hands.

Mokássuck,

Nayles.

**Obs:** They are much delighted after battell to hang up the hands and heads of their enemies: (Riches, long Life, and the Lives of enemies being objects of great delight to all men naturall; but Solomon begged Wisedome before these.)

Wunnáks,

The bellie.

Apòme, Apòmash,

The thigh, the thighs.

Mohcònt, tash,

A legge, legs.

Wussétte, tash,

A foot, feet.

Wunnichéganash,

The toes.

Touwuttiñsin,

What manner of man?

Tonnúckquaque,

Of what bignesse?

Wompésu,

{ White,

Mowésu, and

Blacke, or Swarfish.

Suckésu,

**Obs:** Hence they call a Blackamore (themselves are tawnie, by the Sunne and their annoyntings, yet they are blacke white:)

Suckáuttacone, a cole blacke Man. For, *sucki* is black, and *Wautacone* one that weares clothes, whence English, Dutch, French, Scotch, they call *Wautaconauog*, or Coatmen.

Cumminakese,

You are strong.

Minikésu,

Strong.

Minioquésu,

Weake.

Cumminiocquese,

Weake you are,

Qunnaúquissu,

A tall man.

Qunnaquissítchick,

Tall men.

Tiaquónquissu,

Low and short.

Tiaquonquissítchick,

Men of lowe stature.

Wunnêtu-wock,

Proper and personall.



*The generall observation from the parts of the bodie.*

Nature knowes no difference between Europe and Americans in blood, birth, bodies, &c. God having of one blood made all mankind. Acts 17. and all by nature being children of wrath, Ephes. 2.

More particularly:

Boast not proud English, of thy birth and blood  
Thy Brother Indian is by birth as God.  
Of one blood God made Him, and Thee, and All.  
As wise, as faire, as strong, as personall.  
By nature, wrath's his portion, thine, no more  
Till Grace his soule and thine in Christ restore.  
Make sure thy second birth, else thou shalt see.  
Heaven ope to Indians wild, but shut to thee.



CHAP. VIII.

*Of Discourse and Newes.*

Aunchemokauhettítea,	Let us discourse, or tell newes.
Tocketcáunchim <sup>2</sup>	What newes?
Aaunchemókaw,	Tell me your newes.
Cuttaunchémókous,	I will tell you newes.
Mautaunchemokouéan,	When I have done telling the newes.
Cummautaunchemókous,	I have done my newes.
Obs: Their desire of, and delight in newes, is great, as the <i>Athenians</i> , and all Men, more or lesse; a stranger that can relate newes in their owne language, they will stile him <i>Manittóo</i> , a God.	
Wutaunchéocouôog,	I will tell it them.
Awaun mesh aunchemó-	Who brought this newes?
kau,	
Awaun mesh kuppítto-	Of whom did you heare it?
waw,	
Uppanáunchim,	Your newes is true.
Cowawwunnáunchim,	He tells false newes.
Nummautanùme,	I have spoken enough.
Nsouwussanneme,	I am weary with speaking.

Obs: Their Manner is upon any tidings to sit round, double or treble or more, as their numbers be; I have seene neere a thousand in a round, where *English* could not well neere halfe so many have sitten: Every Man hath his pipe of their *Tobacco*, and a deepe silence they make, and attention given to him that speaketh; and many of them will deliver themselves, either in a relation of news, or in a consultation, with very emphaticall speech and great action, commonly an hour, and sometimes two houres together.



Npenowauntawâumen, I cannot speake your lan-  
guage.

Mätta nippánnawen. I lie not.

Cuppánnowem, You lie.

Mattanickoggachoúsk,

Matntianta compaw,

Matntiantásampáwwa,

Achienonâumwem,

Kukkita,

Kukkakittous,

Obs: They are impatient (as all Men and God himselfe is) when their speech is not attended and listened to.

Cuppítous. I understand you.

Cowautous,

Machagenowâutam, I understand not.

Matnowawtawatémina, Wee understand not each other.

Wunnáumwash, Speak the truth.

Coanâumwen, You speake true.

Obs: This word and the next, are words of great flattery which they use each to other, but constantly to their Princes at their speeches, for which, if they be eloquent, they esteeme them Gods as *Herod* among the *Jewes*.

Wunnáumwaw ewò, He speaks true.

Cuppannawâutous, I doe not believe you.

Cuppannawâuti? Doe you not believe?

Nippannawâutunck ewò, He doth not believe me.

Michéme nippauna wâut I shall never believe it.

am,

Obs: As one answered me when I had discoursed about many points of God, of the creation of the Soule, of the danger of it, and the saving it, he assented; but when I spake of the rising againe of the body, he cryed out, I shall never believe this.

Pannóuwa awaun awaun Somebody hath made this  
keesitteouwin, lie.

Tattâ Pitch, I cannot tell, it may so  
come to passe.

Nai, eiu, It is true.



Mat enâno, or mat câno,	It is not true.
Kekutto kâunta,	Let us speake together,
Kuttókash.	Speake.
Tawhitch mat cuttôan,	Why speake you not?
Téqua ntúnnawen, or, ntéawem?	What shoud I speake.
Wetapíminn,	To sit downe.
Wetapwâuwwas,	Sit and talke with us.
Taúpowaw,	A wise speaker.
Enapwáuwwaw,	He speaks Indian.
Eississúmo,	
Mattanowawwâuon, mat- ta nowáhea,	I know nothing of it.
Pitchnowáuwon,	I shall know the truth.
Wunnaumwâuonck,	
Wunnaumwâyeán,	If he say true.

Obs: Canounicus, the old high Sachim of the Nariganset Bay (a wise and peaceable Prince) once in a solemne oration to myself, in a solemne assembly, using this word, said, I have never suffered any wrong to be offered to the English since they landed: nor never will: he often repeated this word, Wunnaunewayeán, Englishman; if the Englishman speake true, if hee meane truly, then shall I goe to my grave in peace, and hope that the English and my posteritie shall live in love and peace together. I replied, that he had no cause (as I hoped) to question Englishmens, Wunnaumwâuonck, that is, faithfulnessse, he having had long experiance of their friendlinesse and trustinesse. He tooke a stick and broke it into ten pieces, and related ten instances (laying downe a stick to every instance) which gave him cause thus to feare and say; I satisfied him in some presently, and presented the rest to the Governours of the English, who, I hope, will be far from giving just cause to have Barbarians to question their Wunnaumwâuonck, or faithfulnessse.

Tocketannántum,	{	What doe you thinke?
Pocketunáname,		
Pocketeántam?		
Ntunnántum,		
Neántum,		I thinke.



Nanick nteeâatum, Nteatammowonck,	I thinke so too. That is my thought, on
Matntunnantâmmen,	I thinke not so.
Matneeantâmmen,	I am glad.
Nowecóntam,	
Noweeteântam,	
Coanáumatus,	I believe you.

Obs: This word they use just as the Greek tongue doth that verbe, *πιστεύειν*: for believing or obeying, as it is often used in the new Testament, and they say Coannáumatous, I will obey you.

Yo aphéttit, When they are here.

Yo peyáhettit. When they are com. This Abla-  
live case absolute they much use, and comprise  
much in little; Awaunagress, suck. English-man,  
men. This they call us, as much as to say, These  
strangers. Waútacone-núao Englishman, men.  
That is, coat-men, or clothed.

Cháuquaqock,	English-men, properly sword-men.
Wautacónisk,	An English woman.
Wautaconémese,	An English youth.
Wáske peyáeyan,	When you came first.
Wáske peyáhetit,	When Englishmen came first.
Wautaconáuog,	
Táwhitch peyahettit,	Why come they hither?

Obs: This question they oft put to me: Why come the *Englishmen* hither? and measuring others by themselves; they say, it is because you want firing; for they, having burnt up the *wood* in one place, (wanting draughts to bring *wood* to them) they are faine to follow the *wood*; and so, to remove to a fresh new place for the *woods* sake.

Matta mihtuckqunnunno? Have you no trees?

**Mishàunetash,**

**Máunetash,** Great store.

Maunâuog,

Wussaumemaunâuog, They are too full of people.  
Noonapúock, They have not roome one  
by another.



Aumáumuaw,                           A messenger comes.  
 Páuosa,

Wawwhawtowâuog,                   They hollow.

Wauwhaûtowawánawat,           'Tis an alarme.

Obs: If it be in time of *warre*, he that is a *Messenger* runs swiftly, and at every towne the *Messenger* comes, a fresh *Messenger* is sent: he that is the last, comming within a mile or two of the Court, or chiefe house, he hollowes often, and they that heare, answer him: untill by mutuall *hollowing* and answering hee is brought to the place of *audience*, whereby this meanes is gathered a great confluence of people to entertaine the *newes*.

Wussuckwhéke,                           A letter, which they so  
 Wussúckwhonck,                           call from Wussuck-whónmen,  
    To paint; for, having no let-  
    ters, their painting comes the  
    neerest.

Wussúckquash,                           Write a Letter.

Wussúckwheke, yímmi,                   Make me a letter.

Obs: That, they have often desired of me upon many occasions; for their good and peace, and the *English* also, as it hath pleased God to vouchsafe opportunity.

Quenowâuog,                           They complaine.  
 Tawhitch quenawáyean?           Why complaine you?  
 Muccò,                                   It is true you say.  
 Tuckawntéawem?                   What should I say to it.

*The generall Observation from their Discourse and  
 Newes.*

The whole race of *Mankind* is generally infected with an *itching desire* of hearing *Newes*.

More particular:

1. Mans restlesse soule hath restlesse eyes and eares,  
     Wanders in change of sorrows, cares and feares.  
 Faine would it (Bee like) suck by the ears, by the  
     eye

Something that might his hunger satisfie:  
 The *Gospel*, or glad tidings onely can  
 Make glad the *English* and the *Indian*.



CHAP. IX.

*Of the time of the day.*

**Obs:** They are punctuall in measuring their Day by the Sunne, and their Night by the Moon and the Starres, and their lying much abroad in the ayre; and so living in the open fields, occasioneth even the youngest amongst them to be very observant of those *heavenly* lights.

Mautàbon, Chicháuquat It is day.

wompan,

Ampatáuban, It is broad day.  
Touwuttúttan? How high is the Sunne?  
that is, What is't a  
clocke?

Páshisha, It is Sunne-rise.

Nummáttaquáuw, Fore-noone.

Yahen Paushaquáuw, Allmost noone.

Páweshaquaw, Noone.

Quuttükquaquaw, After dinner.

Panicómpaw, After-noone.

Nawwáuwqaw, The Sunne thus high.

Yo wuttúttan, Allmost Sun-set.

Yahen wàiyàuw, The Sun is set.

Wayaawi, Evening.

Wunnáuquit, Darke night.

Póppakunnetch, auchau-  
gotch, Toward night.

Túppaco, and Otematíp-  
pocat, Midnight.

Nanashowatíppocat, About Cockrowing.

Chouóeatch, Breake of day.

Kitompanisha, The Sun thus high, I will  
Yó Tàunt nipéean, come.

**Obs:** They are punctuall in their promises of Keep-



ing time; and sometimes have charged mee with a lye  
for not punctually keeping time, though hindred.  
Yo tàunt cuppeeyâumen, Come by the Sunne thus  
high.

Anamakéesuck,	This day.
Saûop.	To morrow.
Wussâume tátsha,	It is too late.
Tiaquockaskéesakat,	A short day.
Quawquonikéesakat,	A long day.
Quawquonikeesaqútcheas	Long dayes,
Nquittakeesiquóckat,	{ One dayes walke.
Nquittakeespúmmishen	
Paukúnum,	Darke.
Wequái,	Light.
Wequáshim,	Moon-light.

*The general Observation from their time of the Day.*

The Sunne and Moone, in the observation of all  
the Sonnes of Men, even the wildest, are the great  
Directors of the day and night; as it pleased God to  
appoint in the first Creation.

More particular.

1. The Indians find the Sun so sweet,  
He is a God they say;  
Giving them light, and heat, and fruit,  
And guidance all the day.
2. They have no helpe of Clock or Watch,  
And Sunne they overprize.  
Having those artificiall helps, the Sun  
We unthankfully despise.
3. God is a sunne and shield,  
A thousand times more bright  
Indians, or English, though they see  
Yet how few prize his light.



CHAP. X.

*Of the Season of the Yeere.*

Nquittaqúnnegat,	One day.
Neesqúnnegat,	2 dayes.
Shuckqunóckat,	3 dayes.
Yowunnóckat &c.	4 dayes.
Piuckaqúnnegat,	10 dayes.
Piuckaqunnagat nabna- quit,	11 dayes.
Piuckaqunnagat nabneze &c.	12 dayes.
Neesneechektashuck qunnóckat,	20 dayes.
Neesneechektashuck qun- nockat-nabnaquit &c.	21 dayes.
Séquan,	The Spring.
Aukeeteámitch,	Spring, or seed-time.
Néepun, &	
Quaqúsquan,	Summer.
Taquònck,	Fall of leafe and Autumne.
Papóne,	Winter.
Saséquacup,	This Spring last.
Yo neepúnnaçup,	This Summer last.
Yò taquónticup,	This Harvest last.
Papapócup,	Winter last.
Vaunedg,	The last yeere.
Nippaûus,	The Sunne.
Munnánnock,	
Nanepaûshat,	The Moone.
Nquitpawsuckenpaûus,	1 Moneth.
Neespausuck npaûus,	2 Moneths.
Shwe pausuck npaûus &c.	3 Moneths,
Neesneáhettit,	2 Moneths.



Shwinneáhettit,	3 Moneths.
Yowinneáhettit, &c.	4 Moneths.

**Obs:** They have thirteen Moneths according to the severall Moones; and they give to each of them significant names: as,

Sequanakéeswush,	Spring moneth.
Neepunnakéeswush,	Summer moneth.
Taquontikéeswush,	Harvest moneth, &c.
Paponakéeswush, &c.	Winter moneth, &c.
Nquittecautúmmo,	1 Yeere.
Tashecautúmmo?	How many Yeeres?
Chashecautúmmo cuttáp-	How many yeeres since pemus?
Neesecautúmmo,	2 Yeere.
Shwecautúmmo,	3 Yeere.
Yowecautúmmo,	4 Yeere.
Piukquecautúmmo,	10 Yeere.
Piuck quecautúmmo, nab-	11 Yeere, &c.
naquit, &c.	

**Obs:** If the yeere proove drie, they have great and solemne meetings from all parts at one high place, to supplicate their Gods, and to beg raine, and they will continue in this worship ten dayes, a fortnight, yea, three weekes, untill raine come.

Tashínash papónash?	How many winters?
Aháuquushapapónè,	A sharpe winter.
Kéesquush keesuckquâi,	By day.
Náukocks nokan-náwi,	By night.

### *Generall Observation from their Seasons of the Yeere.*

The Sunne, and Moone, and Starres and Seasons of the yeere doe preach a God to all the sonnes of men, that they which know no letters, doe yet read an *eternall Power* and *Godhead* in these.

More speciall:

1. The Sun and Moone and Stars doe preach,  
The Dayes and Nights sound out  
Spring, Summer, Fall, and Winter eke,  
Each Moneth and Yeere about.



2. So that the wildest sonnes of men  
Without excuse shall say,  
God's righteous sentence past on us,  
(In dreadfull judgement day.)  
If so, what doome is theirs that see,  
Not onely Nature's light,  
But Sun of Righteousnesse, yet chose  
To live in darkest Night?



CHAP. XI.

*Of Travell.*

Máyi,	A way.
Mayúo?	Is there a way?
Mat mayanúnno,	There is no way.
Peemáyagât,	A little way.
Mishimnáyagat,	A great path.
Machípscata,	A stone path.

Obs: It is admirable to see, what paths their naked hardned feet have made in the wilderness in most stony and rockie places.

Nnatotemúckaun,	I will aske the way.
Kunnatotemous,	I will inquire of you.
Kunnatotemì?	Doe you aske me?
Tou nishin méyi?	Where lies the way?
Kokotemínnea méyi,	Shew me the way.
Yo áinshick méyi,	There the way lies.
Kukkakótémous,	I will shew you.
Yo cummittámáyon,	There is the way you must goe.
Yo chippacháusin,	There the way divides.
Maúchatea,	A guide.
Maúchase,	Be my guide.

Obs: The wilderness being so vast, it is a mercy, that for a hire a Man shall never want guides, who will carry provisions, and such as hire them over the Rivers and Brookes, and find out oftentimes hunting houses, or other lodgings at night.

Anóce wénawash,	Hire him.
Kuttánoonsh,	I will hire you.
Kuttaúnckquittauch,	I will pay you.
Kummuchickónckquatous,	I will pay you well.
Tocketaonckquittínnea,	What wil you give me?
Cummáuchanish,	I will conduct you



Yò aûnta,	Let us goe that waÿ.
Yò cuttâunan,	Goe that way.
Yo mtúnnoch,	The right hand.
Yo nmúnnatch,	The left hand.
Cowéchaush,	I will goe with you.
Wétash,	Goe along.
Cowéchaw ewò,	He will goe with you.
Cowechauatimmin	I will goe with you.
Wechauatíttea,	Let us accompany.
Taûbot wétayeán,	I thanke you for your company.

Obs: I have heard of many English lost, and have oft been lost my selfe, and my selfe and others have often been found, and succoured by the Indians.

Pitchcowáwwon,	You will lose your way.
Meshnowáwwon,	I lost my way.
Nummauchèmin,	I will be going.
Ntanniteíminn,	
Mammauchhétuck,	Let us be going.
ânakiteunck,	He is gone.
Memauchhèwi anittui,	
Memauchegushánnick,	They are gone.
Anakugushánnick,	
Tunnocktuttòme,	They are gone.
Tunnockkuttoyeáim	
Tunnockkuttinshem,	Whither goe you?
Nnegónshem,	I will goe before.
Cuppompáish,	I will stay for you.
Negónshesh,	Goe before.
Mittummayaûcup,	The way you went before.
Cummáttanish,	I will follow you.
Cuppahímmin,	Stay for me.
Tawhich quaunquaq- uêan?	Why doe you run so?

Nowecóntum púmmishem,	I have a mind to travell.
Konkenuphsháuta,	Let us goe apace.
Konkenúppe,	Goe apace.
Michéme nquaunquaq- uêmin,	I have run alwayes.

Yo ntøyamâushem, I goe this page.

Obs: They are generally quick on foot, brought up from the breasts to running; their legs being also



from the wombe stretcht and bound up in a strange way on their Cradle backward, as also anointed; yet have they some that excell: So that I have knowne many of them run betweene fourescoure or an hundred miles in a Summers day, and back in two dayes: they doe also practice running of *Races*; and commonly in the Summer, they delight to goe without shoes, although they have them hanging at their backs: they are so exquisitely skilled in all the body and bowels of the Country (by reason of their hunt- ings) that I have often been guided twentie, thirtie, yea, sometimes fortie miles through the woods, a streight course, out of any path.

Yò wuchê.

From hence.

Tounúckquaque yo  
wuchê.

How far from hence?

Yò anúckquaque.  
Yo anuckquaquêse,  
Waunaquêse,  
Aukeewushaûog  
Mishoon hómwock.

So farre.  
So little a way.  
A little way.  
They goe by land.  
They goe or come by  
water.

Naynayoûmewot,  
Wunnia, naynayoûmewot, He rides on Horse-back.

Obs: Having no horses, they covet them above other Cattell, rather preferring ease in riding, then their profit and belly, by milk and butter from Cowes and Goats, and they are loth to come to the English price for any.

Aspumméwi,  
Aspumméwock,  
Awanick payánchick?  
Awanick negonshachick?  
Yo cuppummesicómmin,

He is not gone by.  
They are not gone by.  
Who come there?  
Who are these before us?  
Crosse over into the way  
there.

Cuppi-machâug,  
Obs: These thick Woods and Swamps (like the Boggs to the *Irish*) are the Refuges for women and children in Warre, whilst the Men fight. As the Country is wondrous full of Brookes and Rivers, so doth it also abound with fresh ponds, some of many miles compasse.

Thick wood: a Swamp.



Níps-nípsash,	Pond, Ponds.
Wéta wétedg,	The woods on fire.
Wussaumpatámmin,	To view or looke about.
Wussaum patámoonck,	A Prospect.
Wuttocékemin,	To wade.
Tocekétuck,	Let us wade.
Tou wuttáuquassin?	How deepe?
Yò ntaúquassin,	Thus deep.
Kunnúish,	I will carry you.
Kuckqússuckqun,	You are heavy.
Kunnáukon,	You are light.
Pasúckquish,	Rise.
Anakish: maúchish:	Goe.
Quaquish,	Runne.
Nokus káuatee,	Meet him.
Nockuskauatítea,	Let us meet.
Neenmeshnóckuskaw,	I did meet.

Obs: They are joyfull in meeting of any in travell, and will strike fire either with stones or sticks, to take Tobacco, and discourse a little together.

Mesh Kunnockqus	Did you meet ?
kaua tímmin?	&c.
Yo Kuttauntapímin,	Let us rest here.
Kussackquétuck,	Let us sit downe.
Yo appítuck,	Let us sit here.
Nissówanis	
Nissowànishkaúmen,	I am weary.
Nickqússaqus,	I am lame.
Ntouagonuausinnúmmni,	We are distrest, undone or in misery.

Obs: They use this word properly in wandring toward Winter night, in which case I have been many a night with them, and many times also alone, yet awyayes mercifully preserved.

Teâno wonck nippéeam, I will be here by and by  
againe.

Mat Kunníckansh,	I will not leave you.
Aquie Kunnickkathash,	Doe not leave me?
Tawhítch nickatshiéan?	Why doe you forsake me?
Wuttánho,	A staffe.
Yó úsh Wuttánho,	Use this staffe.



**Obs:** Sometimes a man shall meet a lame man or an old Man with a Staffe: but generally a Staffe is a rare sight in the hand of the eldest, their Constitution is so strong, I have upon occasion travelled many a score, yea many a hundred mile amongst them, without need of stick or staffe, for any appearance of danger amongst them: yet it is a rule amongst them, that it is not good for a Man to travell without a Weapon nor alone.

Paquáttin,	Frost.
Auke taquátsha,	The ground is frozen.
Séip taquáttin,	The river is frozen.
Nowánnesin,	I have forgotten.
Nippittakúnnamun,	I must goe back.
Nippanishkokómmin	I have let fall
Npussago,	something.
kommin,	
Mattaâsu,	A little way.
Naûwot,	A great way.
Náwwatick	Farre of at Sea.
Ntaquatchuwaûmen,	I goe up hill.
Taguatchòwash,	Goe up hill.
Waunsu,	Downe hill.
Mauúnshesh,	Goe slowly or gently.
Mauanisháuta,	Let us goe gently.
Tawhítch chechequnnu-wáyeán?	Why doe you rob me?
Aquie chechequnnuwásh,	Doe not rob me.
Chechequnnuwáchick,	Robbers.
Chechequnnittin,	There is a Robbery committed.
Kemineantúock,	They murder each other.

**Obs:** If any robbery fall out in Travell, between Persons of diverse States, the offended State sends for Justice; If no Justice bee granted and recompence made, they grant out a kind of Letter of Mart to take satisfaction themselves, yet they are carefull



not to exceed in taking from others, beyond the proportion of their owne losse.

Wúskontawaúnnkemine- I feare some will murther iucqun, mee.

Obs: I could never heare that Murthers or Robberies are comparably so frequent, as in parts of Europe amongst the English, French, &c.

Cútchachewussímmín,	You are almost there.
Kiskecuppeyáumen,	You are a little short.
Cuppeyáumen,	Now you are there.
Muckquétu,	Swift.
Cummúmmuckquete,	You are swift.
Cussásaqu,	You are slow.
Sassaqusháuog,	They are slow.
Cuttineapúnmishem,	Will you passe by?
Wuttineapummusháuta,	Let us passe by.
Keeatsháuta,	I come for no business.
Ntineapreyaúmen,	In vaine or to no purpose.
Acoúwe,	
Ntackóvvyepeyaùn,	I have lost my labour.
Cummautússakou,	You have mist him.
Kihtummáyi-wussáuh-umwi,	He went just now forth.
Pittúckish,	Goe back.
Pittuckétk,	Let us goe back.
Pónewhush,	Lay downe your burthens.

*Generall Observations of their Travell.*

As the same Sun shines on the Wildernes that doth on a Garden! so the same faithfull and all suffisient God, can comfort, feede, and safely guide even through a desolate howling Wildernes.

More particular:

1. God makes a path, provides a Guide,  
And feeds in Wildernes!
- His glorious name while breath remaines,  
O that I may confesse.
2. Lost many a time, I have had no Guide,  
No house, but hollow tree!



In stormy vvinter night no Fire,  
No Food, no Company.

3. In him I have found a House, a Bed,  
A Table, Company;  
No cup so bitter, buts' made sweet,  
When God shall sweetning be.



## CHAP. XII.

### *Concerning the Heavens and Heavenly Lights.*

Kéesuck, The Heavens.  
Keesucquiu, Heavenward.

Aúke, Aukeaseiu, Downwards.  
Nippáwus, The Sun.

Keesuckquànd, A name of the Sun.

(Obs:) By which they acknowledge the Sun, and  
adore for a God or divine power.

Munnánncock, A name of the Sun.

Nanepaùshat, and } The Moone.

Munnánncock, A light Moone.

Wequáshim, The Moone is up.

Pashpíshea, So high.

Yo wuttúttan,

Obs: And so they use the same rule, and words  
for the course of the Moone in the *Night*, as they  
use for the course of the Sun by *Day*, which wee men-  
tioned in the Chapter óf the Hour, or time of the  
Day concerning the Sunnes rising, course, or Sunne  
setting.

Yò Ockquitteunk, A new Moone.

Paushésui,

Yo wompanámmit, Halse Moone.

Obs: The Moone so old, which they measure by  
the setting of it, especially when it shines till  
Wómpan, or day.

Anóckqus: anócksuck, A starre, starres.

Obs: By occasion of their frequent lying in the  
Fields and Woods, they much observe the Starres,  
and their very children can give Names to many of  
them, and observe their Motions, and they have the  
same words for their rising, courses and setting, as  
for the Sunne or Moone, as before.



Mosk or Paukúnawaw the great Beare, or Charles Waine, which words Mosk or Paukúnawaw signifies a Beare, which is so much the more observable, because, in most Languages that signe or Constellation is called the Beare.

Shwischuttowwáuog,	The Golden Metewand.
Mishánnock,	The morning Starre.
Chippápuock,	The Brood-hen, &c.

*Generall Observations of the Heavenly Bodies.*

The Wildest sons of Men heare the preaching of the Heavens, the Sun, Moone, and Starres, yet not seeking after God the Maker are justly condemned, though they never have nor despise other preaching, as the civiliz'd World hath done.

More particular:

1. When Sun doth rise, the Starres doe set,  
Yet there's no need of light,  
God shines a Sunne most glorious,  
When creatures all are Night.
2. The very Indian Boyes can give,  
To many Starres their name,  
And know their Course and therein doe,  
Excell the English tame.
3. English and Indians none enquire,  
Whose hand these Candles hold:  
Who gives these stars their names himself  
More bright ten thousand fold.



### CHAP. XIII.

#### Of the Weather.

T Ocke tussinnámmín	What thinke you of the
kéesuck,	Weather?
Wekineáúquat,	Faire Weather.
Wekinnáuquocks,	When it is faire Weather.
Tahkí or tátakki,	Cold Weather.
Tahkées,	Cold.

Obs. It may bee wondred why since *New-England* is about 12 degrees nearer to the Sun, yet some part of Winter, it is there ordinarily more cold then here in *England*: the reason is plaine: all Islands are warmer then maine Lands and Continents, *England* being an Island, Englands winds are Sea winds, which are commonly more thick and vapoury, and warmer winds: the Nor-West wind (which occasioneth *New-England* cold) comes over the cold frozen Land, and over many millions of Loads of Snow: and yet the pure wholsomenesse of the Aire is wonderfull, and the warmth of the Sunne, such in the sharpest weather, that I have often seen the Natives Children runne about starke naked in the coldest dayes, and the *Indians* Men and Women lye by a Fire, in the Woods in the coldest nights, and I have been often out myselfe such nights without fire, mercifully and wonderfully preserved.

Taúkocks,	Cold weather.
Káusitteks,	Hot weather.
Kussúttah,	It is hot.
Núckqusquatchnnóonakom,	I am a cold.
Nickquássittáunum,	I sweat.
Mattáúqus,	A cloud.
Máttaquat,	It is overcast.
Cúppaquat,	
Sókenun,	Raine.
ánaquat,	
Anamakéesucksókenun,	It will raine to day.
Sókenitch,	When it rains.



Sóchepo, or Côné,	Snow.
Animanjukocksóshepo,	It will snow to night.
Sóchepwutch,	When it snowes.
Mishúnnan,	A great raine.
Pânuqui pâuquaquát,	It holds up.
Nnáppi,	Drie.
Nnáppaquat,	Drie weather.
Tópu,	A frost.
Missítópu,	A great frost.
Capát,	Ice.
Néechipog,	The Deaw
Míchokat,	A Thaw.
Míchokateh,	When it thawes.
Missuppâugatch,	When the rivers are open.
Cutshâusha,	The Lightning.
Neimpâuog,	Thunder.
Neimpâug pesk hómwock,	Thunderbolts are shot.

Obs: From this the Natives conceiving a similitude between our Guns and Thunder, call a Gunne *Péskunck*, and to discharge *Peshkemmin* that is to thunder.

*Observation generall of the Weather.*

That judgement which the Lord Jesus pronounced against the Weather-wise (but ignorant of the God of the Weather) will fall most justly upon those Natives, and all Men who are wise in Naturall things, but willingly blind in spirituall.

English and Indians spie a storme  
 And seeke a hiding place:  
 O Hearts of stone that thinke and dreame,  
 Th' everlasting stormes t'out face.  
 Proud filthy Sodome saw the Sunne  
 Shine ore her head most bright;  
 The very day that turn d she was  
 To Stincking heaps, 'fore night.  
 How many millions now alive,  
 Within few yeeres shall rot?  
 O blest that Soule, whose portion is  
 That Rocke that changeth not.



## CHAP. XIV.

### *Of the Winds.*

WAûpi,	The Wind.
Wâupanash,	The Winds.
Tashînash waupanash,	How many winds are there?

Obs: Some of them account of seven, some eight, or nine; and in truth, they doe upon the matter reckon and observe not onely the foure but the eight Cardinall winds although they come not to the accurate division of the 32: upon the 32 points of the compass as we doe.

Nanúmmatin, &	The North wind.
Sunnâdin,	
Chepewéssin,	The North east.
Sâchimoachechepewéssin,	Strong North east wind.
Nopâtin,	The East wind.
Nanóckquittin,	The South east wind.
Touwúttin,	South wind.
Papônetin,	West wind.
Chékesu,	The Northwest.
Chékesitch,	When the wind blowes Northwest.
Tucketunnântum?	What thinke you?
Nqénowhick wouttin,	I Stay for a wind.
Tou pitch wuttin,	Where will the wind be?
Yo pitch wuttin Sâuop,	Here the wind will be to morrow.

Pitch Sowwanishew, It will be Southwest.

Obs: This is the pleasingest, warmest wind in the Climate, most desired of the *Indians*, making faire weather ordinarily; and therefore they have a *tradition*, that to the Southwest, which they call *Sowrainiù* the Gods chiefly dwell; and hither the soules of all their Great and Good Men and women goe.

This Southwest wind is called by the *New-English* the sea turne, which comes from the Sunne in the



Morning, about nine or ten of the Clock Southeast, and about South, and then strongest Southwest in the after-noone, and towards night, when it dies away.

It is rightly called the Sea turne, because the wind commonly all the Summer, comes off from the North and Northwest in the night, and then turnes againe about from the South in the day: as *Solomon* speaks of the vanitie of the Winds in their changes, *Eccles.*

1. 6.

Misháupan,	A great wind.
Mishitáshin,	A storme.
Wunnégehan, or.	Faire wind.
Wunnégin waúpi,	When the wind is faire.
Wunnégitch wuttin	A crosse wind.
Mattágehan,	When the wind comes faire.
Wunnágehatch	When the wind is crosse.
Mattágehatch,	You have a faire wind.
Cowunnogehúckamen,	The wind is against you.
Cummattagehúckamen,	The wind is against mee.
Nummattagehúckamen,	

*General Observations of the Wind.*

God is wonderfully glorious in bringing the *winds* out of his Treasure, and riding upon the wings of those *winds* in the eyes of all the sonnes of men in all Coasts of the world.

More particular.

English and Indian both Observe

The various blasts of wind:

And both I have heard in dreadfull stormes

Cry out aloud, I have sinn'd.

But when the stormes are turn'd to calmes

And seas grow smooth and still;

Both turne (like swine) to wallow in,

The filth of former will.

'Tis not a storme on sea, or shore,

'Tis not the Word that can;

But 'tis the spirit or Breath of God

That must renew the Man.



CHAP. XV.

*Of Fowle.*

NPesháwog,	} Fowle.
Pussekessesuck,	
Ntauchâumen,	
Auchaûi,	I goe a fowling or hunting.
Pepemôi,	Hee is gone to hunt or fowle.
Wómpissacuk,	He is gone to fowle.
Wompsacuckquâuog,	An Eagle.
Néyhom, mâueg,	Eagle.
Paupock, sâog,	Turkies.
Aunckuck, quâuog,	Partridges.
Chógan èuck.	Heath cocks.
	Black-bird, Black-birds.

Obs. Of this sort there be millions, which are great devourers of the *Indian* corne as soon as it appereas out of the ground; unto this sort of Birds, especially, may the mysticall Fowles, the Divells be well resembled (and so it pleaseth the Lord Jesus himselfe to observe *Matth. 13.*) which mysticall Fowle follow the sowing of the Word, and picke it up from loose and carelesse hearers, as these Black-birds follow the materiall seed.

Against the Birds the *Indians* are very carefull, both to set their corne deep enough that it may have a strong root not so apt to be pluckt up (not too deep lest they bury it, and it never come up:) as also they put up little watch-houses in the middle of their fields, in which they, or their biggest children lodge, and early in the Morning prevent the Birds, &c.

Kokókehom,	An Owle.
Ohómous,	
Kaukont-tuock,	Crowes.



Obs: These birds, although they doe the corne also some hurt, yet scarce will one Native amongst an hundred will kil them, because they have a tradition, that the Crow brought them at first an Indian Graine of Corne in one Eare and an Indian or French Beane in another, from the Great God Kautántouwits field in the Southwest from whence they hold came all their Corne and beanes.

Hònck, hònckock.      Goose, Geese.

## Wómpatuck-quâuog,

Wéquash-shâuog, Swan, Swans.

Munnucks-munnucksuck. Brants, or Brantgeese.

## Quequécum-mâuog, Ducks.

**Obs:** The Indians having abundance of these sorts of Foule upon their waters, take great paines to kill any of them with their Bow and Arrowes; and are marvellous desirous of our English Guns, powder and shot (though they are wisely and generally denied by the English) yet with those which they get from the French, and some others (Dutch and English) they kill abundance of Fowle, being naturally excellent marks-men; and also more hardned to endure the weather, and wading, lying, and creeping on the ground, &c.

I once saw an exercise of training the English, when all the English had mist the mark set up to shoot at, an Indian with his owne piece (desiring leave to shoot) onely hit it.

## Kitssuog, Cormorants.

Obs: These they take in the night time, where they are asleepe on rocks, off at Sea, and bring in at break of day great store of them:

Yo aquéchinock, There they swim.

Nipponamouôog, I lay nets for them.

Obs: This they doe on shire, and catch many fowle upon the plaines, and feeding under okes upon akrons, as Geese, Turkies, Cranes, and others &c.

Ptowéi, It is fled.

**Ptowewushánnick,** They are fled.

Wunnup, pash,

**Wunnúppaníckánawhone, Wing-Shot.**

W. H. Parker and W. H. H., wing shot.



Wuhóckgockánwhone,	Body-Shot:
Wuskówhàn,	A Pigeon.
Wuskowhánannúoog,	Pigeons.
Wuskowhannanaúkit,	Pigeon Countrie.

**Obs:** In that place these Fowle breed abundantly, and by reason of their delicate Food (especially in Strawberrie time when they pick up whole large Fields of the old grounds of the Natives, they are a delicate fowle, and because of their abundance, and the facility of killing them, they are and may be plentifully fed on.

*Sachim:* a little Bird about the bignesse of a swallow, or lesse, to which the Indians give that name because of its *Sachim* or Princelike courage and Command over greater Birds, that a Man shall often see this small Bird pursue and vanquish and put to flight the Crow and other Birds farre bigger than it selfe.

Sowwanakitauwaw, They go to the Southward.

That is the saying of the Natives, when the Geese and other Fowle at the approach of Winter betake themselves in admirable Order and discerning their Course even all the night long.

Chepewákitáuog, They fly Northward.

That is when they returne in the Spring. There are abundance of singing Birds whose names I have little as yet enquired after, &c.

The Indians of Martins vineyard, at my late being amongst them, report generally, and confidently, of some Islands, which lie off from them to Sea, from whence every Morning early, certaine Fowles come and light amongst them, and returne at Night to lodg ing, which Island or Islands are not yet discovered, though probably, by other Reasons they give, there is Land, &c.

Taúnek-kaúog, Crane, Cranes.

Wushówunan, The hawke.

Which the Indians keep tame about their houses to keepe the little Birds from their Corne.

*The generall Observation of Fowle.*

How sweetly doe all the severall sorts of Heavens Birds, in all Coasts of the World, preach unto men



the prayse of their Makers Wisedome, Power, and Goodnesse, who feedes them and their young ones Summer and Winter with their several sorts of Foode: although they neither sow nor reape, nor gather into Barnes?

More particularly:

If Birds that neither sow nor reape  
Nor store up any food,  
Constantly find to them and theirs  
A maker kind and good!  
If Man provide eke for his Birds,  
In Yard, in Coops, in Cage.  
And each Bird spends in songs and Tunes,  
His little time and Age!  
What care will Man, what care will God  
For's wife and children take?  
Millions of Birds and Worlds will God  
Sooner than his, forsake.



CHAP. XVI.

*Of the Earth, and the Fruits thereof, &c.*

Aûke, and	Eerth or Land.
Sanaukamuck,	
Níttauke,	My Land.
Nissawnáwkamuck,	
Wuskáukamuck,	New ground.
Aquegunnítteash,	Fields worne out.
Míntück-quash,	Trees.
Pauchautaqunnéash,	Branch, Branches.
Wunnèpog-guash,	Leafe, leaves.
Wattáp,	A roote of Tree.
Séip,	A River.
Toyusk,	A bridge.
Sepoëse,	A little River.
Sepoëmese,	A little Rivulet.
Takèkum,	A Spring.
Takekummûo?	Is there a Spring
Sepûo,	Is there a River.
Toyusquanûo,	Is there a Bridge.
Obs: The Natives are very exact and punctuall in the bounds of their Lands, belonging to this or that Prince or People, (even to a River, Brooke,) &c. And I have knowne them make bargaine and sale amongst themselves for a small piece, or quantity of Ground: notwithstanding a sinfull opinion amongst many that Christians have right to Heathens Lands: but of the delusion of that phrase, I have spoke in a discourse concerning the Indians Con- version.	
Paugáutemisk,	An Oake.
Wómpimish,	A Chesnut Tree.
Wómpimineash,	Chesnutts.



**Obs:** The Indians have an Art of drying their chesnuts, and so to preserve them in their barnes for a daintie all the yeare.

**Anáuchemineash,** **Akornes**

These Akornes also they drie, and in case of want of Corne, by much boyling they make a good dish of them: yea sometimes in plentie of Corne doe they eate these Acornes for a novelty.

**Wússoquat,** **A Wallnut Tree.**

**Wusswaquatomineug,** **Wallnut.**

Of these Wallnuts they make an excellent Oyle good for many uses, but especially for their annoynting of their heads. And of the chips of the Walnut Tree (the barke taken off) some English in the Countrey make excellent Beere both for Tast, strength, colour, and inoffensive opening operation:

**Sasaunckpámuck,** **The Sassafrasse Tree.**

**Mishquáwtuck,** **The Cedar Tree.**

**Cówaw-é-suck,** **Pine, young Pine.**

**Wenomeséppaguash,** **The Vine-Tree.**

**Micúckaskeete,** **A Medow.**

**Tataggoskituash,** **A fresh Medow.**

**Maskituash,** **Grasse or Hay.**

**Wékinash-quash,** **Reed, Reeds.**

**Manísminn,** **To cut or Mow.**

**Qussuckomineánug,** **The Cherry Tree.**

**Wuttáhinnéash,** **Strawberries.**

**Obs:** This Berry is the wonder of all the Fruits growing naturally in those parts: it is of itself Excellent: so that one of the chiefest Doctors of England was wont to say, that God could have made, but God never did make a better Berry: In some parts where the Natives have planted, I have many times seen as many as would fill a good ship within a few miles compasse: The Indians bruise them in a Morter, and mixe them with meale and make Strawberry bread.

**Wuchipoquámeneash,** **A kind of sharp fruit like a Barbary in tast.**

**Sasémineash,** another excellent sharp cooling Fruit growing in fresh waters all the winter, Excellent in conserve against Feavers.



Wenómeneash,	Grapes.
Wuttahimnasíppaguash,	Strawberry leaves:
Peshaúiuash,	Violet leaves.
Nummoúwinneem,	I goe to gather.
Mowinnee-aúog,	He or they gather.
Atáuntowash,	Clime the Tree.
Ntáuntawem,	I clime.
Punnoúwash,	Come downe.
Npunnowaúmen,	I come downe.
Attitáash,	Hurtle-berries,

Of which there are divers sorts sweete like Currants, some opening, some of a binding nature.

Sáutaash are these Currants dried by the Natives, and so preserved all the yeare, which they beat to powder, and mingle it with their parcht meale, and make a delicate dish which they call Sautáuthig; which is as sweet to them as plum or spice cake to the English.

They also make great use of their Strawberries having such abundance of them: making Strawberry bread, and having no other Food for many dayes, but the English have exceeded, and made good Wine both of their Grapes and Strawberries in some places, as I have often tasted.

Ewáchim neash,	Corne.
Scannémeneash,	Seed Corne.
Wompiscannémeneash,	White seed-corne.

Obs: There be diverse sorts of this Corne, and of the colours: yet all of it either boilde in milke, or buttered, if the use of it were knowne and received in England (it is the opinion of some skillfull in physic) it might save many thousand lives in England, occasioned by the binding nature of the English wheat, the Indian Corne keeping the body in a constant moderate loosenesse.

Aukeeteaúmen,	To plant Corne.
Quttáunemun,	To plant Corne.
Anakáusu,	A Labouwer.
Anakáusichick,	Labourers.
Aukeeteaúmitch,	Planting time.
Aukeeteáhettit,	When they set Corne.



Nummautaukeeteaûmen, I have done planting.  
 Anaskhómmín, To how or break up.

Obs: The Women set or plant, weede, and hill, and gather and barne all the corne and Fruites of the Field: yet sometimes the man himselfe, (either out of love to his Wife, or care for his Children, or being an old man) will help the Woman which (by the custome of the Countrey) they are not bound to.

When a field is to be broken up, they have a very loving sociable speedy way to dispatch it: All the neighbours men and Women forty, fifty, a hundred, &c. joyne, and come in to helpe freely. With friendly joyning they breake up their fields, build their Forts, hunt the woods, stop and kill fish in the Rivers, it being true with them as in all the World in the Affaires of Earth or Heaven: By concord little things grow great, by discord the greatest come to nothing. *Concordiâ parvæ res crescunt, discordiâ magnæ dilabuntur.*

Anáskhig-anash, How, Howes.

Anaskhómwock, They how.

Anaskhommonteâmin, They break for me.

Anaskhomwáutowwin, A breaking up How.

The Indian women to this day (notwithstanding our Howes, doe use their naturall Howes of shells and Wood.

Monaskúninemun, To weede.

Monaskunnummaûtow-  
win, A weeding or broad  
How.

Petascúninemun, To hill the Corne.

Kepenúmmin, & To gather Corne.

Wuttúninemun,

Núnnowwa, Harvest time.

Anoúant, At harvest.

Wuttùunemitch,  
Ewâchim, When harvest is in.

Pausinnummin, To dry the corne.

Which they doe carefully upon heaps and Mats many dayes, before they barne it up, covering it up with Mats at night, and open it when the Sun is hot.

Sókenug, A heap of corne.



**Obs:** The women of the Family will commonly raise two or three heaps of twelve, fifteene, or twentie bushells a heap, which they drie in round broad heaps; and if she have helpe of her children or friends much more.

Pockhómmin.	To beat or thrash out.
Npockhómmin,	I am threshing.
Cuppockhómmin?	Doe you trash?
Wuscockkamuckómén-eash,	New ground Corne,
Nquitawánnanash,	One basket full.
Munnôte, tash.	Basket, Baskets.
Máuseck,	A great one.
Peewásick:	A little one.
Wussaumepewásick,	Too little.
Pokowánnanash,	Halfe a basket full.
Neesowannanash.	Two baskets full.
Sh'anash,	Three.
Yowanannash,	Foure, &c.
Anítash,	Rotten corne.
Wawéekanash,	Sweet corne.
Tawhítch quitchemáuntamen?	Why doe you smell to it?
Auqúnnash,	Barnes.
Necawnáuquanash.	Old barnes.

Askútásquash, their Vine apple.—Which the English from them call Squashes about the bignesse of Apples of severall colours, a sweet, light, wholesome refreshing.

Uippakumíneash, The seed of them.

*The Observation generall of the Fruits of the Earth.*

God hath not left himselfe without wit in all parts and coasts of the world; the raines and fruitfull seasons, the Earth, Trees, Plants, &c. filling mans heart with food and gladnesse, witnesseth against and condemneth man for his unthankfullnesse and unfruitfullnesse towards his Maker.

More particular.

Yeeres thousands since, God gave command  
(As we in Scripture find)



That Earth, and Trees and Plants should bring  
Forth fruit each in his kind.  
The wildernesse remembers this  
The wild and howling land  
Answers the toyling labour of,  
The wildest Indians hand.  
But Man forgets his Maker, who,  
Fram'd him in Righteousnesse.  
A paradise in Paradise, now worse  
Than Indian wildernesse.



## CHAP. XVII.

### *Of Beasts, &c.*

Penashímwock, Beasts  
Netasúog, Cattell.

Obs: This name the Indians give to tame Beasts, yea, and birds also which they keepe tame about their houses.

Muckquashím-wock. Woves.  
Moattóquas, A blcke Wolfe.  
Tummóckquaúog, { Beaver, Beavers.  
Néosuppaúog, { Beaver, Beavers.  
Súmhuppaúog, Beaver, Beavers.

Obs: This is a beast of wonder; for cutting and drawing of great pieces of trees with his teeth, with which and sticks and earth I have often seen, fair streams and rivers damm'd and stopt up by them: upon these streames thus damm'd up, he builds his house with stories, wherein he sits drie in his chambers, or goes into the water at his pleasure.

Mishquáshim. A red Fox.  
Pequaawus, A gray Fox.

Obs: The Indians say they have black Foxes which they have often seen, but never could take any of them: they say they are Manitóoes, that is, Gods, Spirits or Divine powers, as they say of every thing which they cannot comprehend.

Aúsup-pánuog, Racoone, Racoones.  
Nkéke, nkéquock, Otter Otters.  
Pussoúgh, The wildeat.

Ockqutchaun-nug, A wild beast of a reddish haire about the bignesse of a Pig, and and rooting like a Pig; from whence they give this name to all our Swine.

Misháanneke-quock, Squirrell, Squirrils.  
Anéqusanéquussuck, A little coloured Squirril.  
Waútuíiques, The Conck.



Obs: They have a reverend esteeme of this Creature, and conceive there is some Deitie in it.

Attuck, quock,	} Deere.
Nóonatch noónatchaug.	
Moósquin,	A Fawn.
Wawwúnnes,	A young Bucke.
Kuttiomp & Paucottáu-	A great Bucke.
waw,	
Aunàn-quunèke,	A Doe.
Qunneqúwese,	A little young Doe.
Naynayóumewot,	A Horse.
Cówsnuck,	Cowes.
Gôatesuck,	Goates.
Hógsuck,	
Pigsuck,	Swine.

Obs: This Termiration *suck*, is common in their language and therefore they adde it to our English Cattell, not else knowing what names to give them;

Anùm, A Dcg.

Yet the vanetie of their Dialects and proper speech within thirtie or fortie miles each of other, is very great, as appears in that word.

Anùm, The Cowweset.	} Dialect.
Ayím. The Narriganset.	
Arím, The Qunnippiuck.	
Alam, The Neepmuck.	

So that although some pronounce not L, nor R. yet it is the most proper Dialect of other places, contrary to many reports.

Enewashim,	A Male.
Squáshim,	A Female.
Moós-sóog,	The great Oxe, or rather a red Deere.
Askùg,	A Snake.
Móaskug,	Black Snake.
Sések,	Rattle Snake.
Natúppwock,	They feed.
T'aqua natuphéttil?	What shall they eat?
Natuphéttilch yo sanau-	Let them feed on this
kamick.	ground.

*The generall Observation of the Beasts.*  
The Wildernesse, is a cleere resemblance of the



world, where gredie and furious men persecute and  
devoure the harmlesse and innocent as the wilde  
beasts pursue and devoure the Hinds and Roes.

More particular.

1. The Indians, Wolves, yea, Dogs and Swine  
I have knowne the Deere devoure,  
Gods children are sweet prey to all;  
But yet the end proves sowre.
2. For though Gods children lose their lives,  
They shall not loose an haire;  
But shall arise, and judge all those,  
That now their Judges are.
3. New-England's wilde beasts are not fierce  
As other wild beasts are:  
Some men are not so fierce, and yet  
From mildnesse are they farre.







Ogwhan,	A boat adrift.
Wuskon-tógwhan,	It will goe adrift.
Cuttunnamiinnea,	Help me to Launch.
Cuttunnummútta,	Let us launch.
Cuttúnnamoke,	Launch.
Cuttánummous,	I will help you.
Wútkunck,	A paddle or Oare.
Namacóuche cómishoon,	Lend me your Boate.
Paítousnenótehunck,	Bring hither my paddle.
Comishoónhom?	Goe you by water?
Chémosh-chémeck,	Paddle or row.
Maumínikish and	Pull up, or row lustily.
Maumanetepweéas,	
Sepákehig,	A Sayle.
Sepegehommaúta,	Let us saile.
Wunnágehan,	We have a faire wind.

Obs: Their owne reason hath taught them, to pull off a Coat or two and set it up on a small pole, with which they will saile before a wind ten, or twenty mile &c.

Wauaúpunish,	Hoyse up.
Wuttáutnish,	Pull to you.
Nókanish,	Take it downe.
Pakétenish,	Let goe or let flie.
Nikkoshkowwaúmen,	We shall be drown'd.
Nquawu psháwmen,	We overset.
Wussáúme pechepaúsha,	The sea comes in too fast upon us.

Maumaneeteántass, Be of good courage.

Obs: It is wonderfull to see how they will venture in those Canoes, and how (being oft overset as I have myselfe been with them) they will swim a mile, yea two or more safe to Land: I having been necessitated to passe Waters diverse times: with them, it hath pleased God to make them many times the instruments of my preservation; and when sometimes in great danger I have questioned safety, they have said to me: Feare not, if we be overset I will carry you safe to Land.

Paupaútuckquash,	Hold water.
Kinnequass,	Steere.



Tiáckómme kínniquass,	Steere right
Kunnésnep,	A Killick, or Anchor.
Chowwophómmin,	To cast over-bo.ard.
Chouwóphash,	Cast over-board.
Touwopskhómme,	Cast anchor.
Mishittashin,	It is a storme.
Awépesha,	It caulmes.
Awépu,	A calme.
Nanoúwashin,	A great caulme.
Tamócccon,	Floud.
Nanashowetamócccon,	Halfe Floud.
Keesaqúshin,	High water.
Taumacoks,	Upon the Floud.
Mishittommóckon,	A great Floud.
Maúchetañ and skàt,	Ebb.
Mittáeskat,	A low Ebb.
Awánick Paúdhuck?	Who comes there?
Caupaúshess,	Goe ashoare.
Caupausháuta,	Let us goe ashoare.
Wusschépohsh,	Heave out the water.
Asképunish,	Make fast the Boat.
Kspúnsh & Kspúnemoke,	Tie it fast.
Maumínikish,	Tie it hard.
Neene Cuthómwock,	Now they goe off.
Kekuthonwushánnick,	They are gone already.

*Generall Observations of the Sea.*

How unsearchable are the depths of the Wisedome and Power of God in separating from Europe, Asia and Africa such a mightie vast continent as America is? and that for so many ages? as also, by such a Westerne Ocean of about three thousand of English miles breadth in passage over?

More particular:

They see Gods wonders that are call'd  
 Through dreadfull Seas to passe,  
 In tearing winds, and roaring seas,  
 And calmes as smooth as glasse.



I have in Europe's ships, oft been  
In King of terrors hand;  
When all have cri'd, Now, now we sinck,  
Yet God brought safe to land.  
  
Alone 'mongst Indians in Canoes,  
Sometime o'return'd, I have been  
Hälfe inch from death, in Ocean deepe,  
Gods wonders I have seen.





## CHAP. XIX.

### *Of Fish and Fishing.*

Namaūus,-suck,	Fish, Fishes.
Pauganaūt, tamwock,	Cod, Which is the first that comes a little be- fore the Spring.
Qunnamáug-suck,	Lampries, The first that come in the Spring into the fresh Rivers.
Aumsüog, & Munnaw- hatteáug,	A Fish somewhat like a Herring.
Missúckeke-kéquock,	Basse.

The Indians (and the English too) make a daintie dish of the Uppaquantup, or head of this Fish; and well they may, the braines and fat of it being very much, and sweet as marrow.

Kaúposh-shaúoog, Sturgeon.

Obs: Divers part of the Countrey abound with this Fish; yet the Natives for the goodnesse and greatnessse of it, much prize it, and will neither furnish the English with so many, nor so cheape, that any great trade is like to be made of it, untill the English themselves are fit to follow the fishing.

The Natives venture one or two in a Canow, and with an harping Iron, or such like Instrument sticke this fish, and so hale it into their Canow; sometimes they take them by their nets, which they make strong of Hemp.

Ashòp, their nets. Which they will set thwart some little River or Cove wherein they kill Basse (at the fall of the water) with their arrows, or sharp sticks, especially if headed with Iron, gotten from the English, &c.

Aucúp,

A little Cove or Creeke,



Aucppâwese,	A very little one.
Wawwhunnekesûog,	Mackrell.
Mishquammaùquock,	Red fish, Salmon.
Osacóntuck,	A fat sweet fish, something like a Haddock.

Mishcùp-pâûog,	Breame.
Sequanamáuquock,	

Obs: Of this Fish there is abundance, which the Natives drie in the Sunne and smoake; and some English begin to salt, both wayes they keepe all the yeere; and it is hoped it may be as well accepted as Cod at a Market, and better, if once knowne.

Taut-aûog,	Sheeps-heads.
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Necshaúog,	Eeles.
Sassaminaùquock,	

Nquittéconnaúog,	Porpuses.
Tatackomminâúog,	

Pótôp-paúog,	Whales.
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Which in some places are often cast up; I have seene some of them, but not above sixtie foot long: The Natives cut them out in severall parcells, and give and send farre and neere for an acceptable present, or dish.

Missêsu,	The whole.
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Poquêsu,	The halfe.
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Waskêke,	The Whalebone.
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Wussúckqun,	A taile.
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Aumaûog,	They are fishing.
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Ntaûmen,	I am fishing.
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Kuttaûmen?	Doe you fish?
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Nnattuckquññwem	I goe a fishing.
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Aumáchick,	Fishes.
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Natuckquññwâchick	He is gone to fish.
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Aumaûi,	What doe you fish for.
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Awácenick kukkattine-	
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naûmen?	
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Ashaûnt-teaûg,	Lobsters.
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Opponenaûhock,	Oysters.
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Sickíssuog,	Clams.
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Obs: This is a sweet kind of shellfish, which all Indians generally over the Countrey, Winter and Summer delight in; and at low water the women dig



for them: this fish, and the naturall liquors of it, they boile, and it makes their broth and their Nasaump (which is a kind of thickened broth) and their bread seasonable and savoury, in stead of Salt: and for that the English Swine dig and root these Clams where-soever they come, and watch the low water (as the Indian women do) therefore of all the English Cat-tell, the Swine (as also because of their filthy disposition) are most hatefull to all Natives, and they call them filthy cut throats, &c.

Séqunoock,  
Poquaûhock, } A Horse fish.

Obs: This the English call Hens, a little thick shell fish which the Indians wade deepe and dive for, and after they have eaten the meat there (in these which are good) they breake out of the shell, about halfe an inch of a blacke part of it, of which they make their Suckauhock, or blackmoney, which is to them pretious.

## Meteaûhock, The Periwinkle.

Of which they make their Wómpan or white money, of halfe the value of their Suckáwhock, or blacke money, of which more in the Chapter of their Coyne.

**Cumménakiss,**  
**Cummenakíssamen,**  
**Cummuchickinneanáw-**  
**men?** } Have you taken store?

Numménakiss. I have taken store.

**Nummuchikineanâwmen, I have killed many.**

Machàge, I have caught none.

Aúmanep, A fishing line.

Aumanapeash, Lines.

The Natives take exceeding great paines in their fishing, especially in watching their seasons by night; so that frequently they lay their naked bodies many a cold night on the cold shoare about a fire of two or three sticks, and oft in the night search their Nets; and sometimes goe in and stay longer in frozen water.

Hoquaùn aûnash, Hooke, hookes.

Peewâsicks, Little hookes.

**Maúmacocks,** **Great hookes.**

Nponamouôog, I set nets for them.



Npunnouwaûmen,	I goe to search my nets.
Mihtûckquashep,	An Eele-pot
Kunnagquinneûteg,	A greater sort.
Onawangónnakaun,	A baite.
Yo onawangónnatees,	Baite with this.
Moamitteaúg,	A little sort of fish, halfe as big as Sprats, plenti- full in Winter.
Paponaumsúog,	A winter fish, which comes up in the brookes and rivulets; some call them Frost fish, from their comming up from the Sea into fresh Brookes, in times of frost and snow.
Qunôsuog,	A fresh fish; which the Indians break the ice in fresh ponds, when they take also many other sorts: for, to my knowledge the Country yeelds many sorts of other fish, which I mention not.

*The generall Observation of Fish.*

How many thousands of Millions of those under water, sea inhabitants, in all Coasts of the world, preach to the sonnes of men on shore, to adore their glorious Maker, by presenting themselves to Him as themselves (in a manner) present their lives from the wild Ocean, to the very doores of men, their fellow creatures in New-England.

More particular.

What Habacuck once spake, mine eyes  
Have often seene most true,  
The greater Fishes devoure the lesse,  
And cruelly pursue.  
Forcing them through coves and creekes  
To leape on driest sand,  
To gaspe on earthie elemert, or die  
By wildest Indians hand.  
Christ's little ones must hunted be  
Devour'd; yet rise as Hee.  
And eate up those which now a while  
Their fierce devourers be.



CHAP. XX.

*Of their Nakednesse and Clothing.*

Paúskesu,	Naked,
Pauskesítchek,	Naked men and women.
Nippóskiss,	I am naked.

They have a two-fold nakednesse:

First, ordinary and constant, when although they have a Beasts skin, or an English mantle on, yet that covers ordinarily but their hinder parts and all the foreparts from top to toe, (except their secret parts, covered with a little Apron, after the patterne of their and our first Parents) I say all else open and naked.

Their male children goe starke naked, and have no Apron untill they come to ten or twelve yeers of age; their Female they, in a modest blush cover with a little Apron of an hand breadth from their very birth. Their second nakednesse is when their men often abroad and both men and women within doores, leave off their beasts skin, or English cloth and so (excepting their little apron) are wholly naked; yet but few of the women but will keepe their skin or cloth (though loose) or neare to them ready to gather it up about them.

Custome hath used their minds and bodies to it, and in such a freedom from any wantonnesse, that I have never seen that wantonnesse amongst them, as, (with grieve) I have heard of in Europe

Nippóskenitch,	I am rob'd of my coat.
Nippóskenick ewò,	He takes away my Coat.
Ac'h,	Their Deere skin.
Tuinnóckquashunck,	A Beavers coat.
Nkéquashunck,	An Otters coat.
Mohéwenck,	A Rakoone-skin coat.
Natóquashunch,	A Wolves-skin coat.



**Mishannéquashunck,** A Squirril-skin coat.  
**Neyhommaúashunck,** a coat or Mantle, curiously made of the fairest feathers of their Neyhommaúog, or Turkies, which commonly their old Men make; and is with them as velvet with us.

**Maúnek: nquittiashiagat,** An English Coat or Mantell.

<b>Cáudnish,</b>	Put off.
<b>Ocquash,</b>	Put on.
<b>Neesashiagat,</b>	Two coats.
<b>Shwíshiagat,</b>	Three coats.
<b>Piuckquashiágat,</b>	Ten coats, &c.

**Obs:** Within their skin or coat they creepe contentedly, by day or night, in house, or in the woods, and sleep soundly, counting it a felicitie, (as indeed an earthly one it is;) *Intra pelliculam quemque tenere sumam*, That every man be content with his skin.

<b>Squáus áuhaqut,</b>	A Womans Mantle.
<b>Muckíis auhaqut,</b>	A childs Mantle.
<b>Pétacaus,</b>	An English Wastecoeat.
<b>Petacawsunnése,</b>	A little wastecoeat.
<b>Aútah &amp; aútawhun,</b>	Their apron.
<b>Caukóanash,</b>	Stockins.
<b>Nquittetiagáttash,</b>	A paire of stockins.
<b>Mocússinass, &amp;</b>	
<b>Mockussinchass,</b>	Shooes.

**Obs:** Both these, Shoes and Stockins they make of their Deere skin worne out; which yet being excellently tann'd by them, is excellent for to travell in wet and snow; for it is so well tempered with oyle, that the water cleane wrings out; and being hang'd up in their chimney, they presently drie without hurt as myselfe hath often proved.

<b>Noonacominash,</b>	Too little.
<b>Taubacóminash,</b>	Big enough.

**Saunketíppo, or, Ashóna-** A hat or Cap.  
**quo,**

**Moôse,** } The skin of a great beast  
} as big as an Ox, some  
} call it a red Deere.

**Wussuckhósu,** Painted.  
 They also commonly paint these Moose and Deere



skins for their Summer wearing, with varietie of formes and colours.

Petouwássinug,                    Their Tobacco-bag,  
which hangs at their necke, or sticks at their gir-  
dle, which is to them instead of an English pocket.

Obs: Our English clothes are so strange unto them, and their bodies inured so to endure the weather, that when (upon gift &c.) some of them have had English cloathes, yet in a showre of raine, I have seen them rather expose their skins to the wet, than their cloathes, and therefore pull them off, and keep them drie.

Obs: While they are amongst the English they keep on the English apparell, but pull off all, as soone as they come againe into their owne Houses, and Company.

*General Observations of their Garments.*

How deep are the purposes and Councells of God? What should bee the reason of this mighty difference of One mans children that all the Sonnes of men on this side the way (in Europe, Asia and Africa,) should have such plenteous clothing for Body, for soule! and the rest of Adams sonnes and Daughters on the other side, or America (some thinke as big as the other three,) should neither have nor desire clothing for their naked Soules, or Bodies.

More particular:

1. O what a Tyrant's custome long,  
How doe men make a push,  
At what's in use, though ne're so fowle,  
Without once shame or blush?
2. Many thousand proper Men and Women,  
I have seen met in one place:  
Almost all naked, yet not one,  
Thought want of clothes disgrace.
3. Israell was naked, wearing clothes!  
The best clad English-man,  
Not cloth'd with Christ, more naked is  
Than naked Indian.

Ex. 32.



CHAP. XXI.

*Of Religion, the Soule, &c.*

Manit-manittowock,      God, Gods.

Obs: He that questions whether God made the World, the Indians will teach him. I must acknowledge I have received in my converse with them, many Confirmations of those two great points, Heb. 11. 6. viz:

1. That God is.
2. That hee is a rewarder of all them that diligently seek him.

They will generally confesse that God made all: but then in speciall, although they deny not that Englishmans God made English Men, and the heavens and Earth there! yet their Gods made them, and the Heaven, and the Earth where they dwell.

Nummus quauna-mück-      God is angry with me.  
qun manit.

Obs: I heard a poore Indian lamenting the losse of a child at break of day, call up his Wife and children, and all about him to Lamentation, and with abundance of teares cry out! O God thou hast taken away my child! thou art angry with me: O turne thine anger from me, and spare the rest of my children.

If they receive any good in hunting, fishing, Harvest, &c. they acknowledge God in it.

Yea, if it be but an ordinary accident, a fall, &c. they will say God was angry and did it.

Musquantum manit,      God is angry.

But herein is their Misery.

First, they branch their Godhead into many Gods.

Secondly, attribute it to Creatures.



First, many Gods: they have given me the Names of thirty-seven, which I have, all which in their solenne Worships they invocate: as,

Kautántowwit, The great South West God, to whose House all soules goe, and from whom came their Corne, Beanes, as they say.

Wompanànd, The Easterne God.

Chekewànd, The Westerne God.

Wunnanaméanit, The Northerne God.

Sowwanànd, The Southerne God.

Wetuómanit, The house God.

Even as the Papists have their He and Shee Saint Protectors as St. George, St. Patrick, St. Dennis, Virgin Mary, &c.

Squàuanit, The Womans God.

Muckquachuckquànd. The Childrens God.

Obs: I was once with a Native dying of a wound, given him by some of the murtherous English (who rob'd him and run him through with a Rapier,) from whom in the heat of his wound, he at present escaped from them, but dying of his wound, they suffered Death at new Plymouth, in New England, this Native dying call'd much upon Mackquachuckquànd, which of other Natives I understood, (as they believed) had appeared to the dying young man, many yeares before, and bid him whenever he was in distress call upon him.

Secondly, as they have many of these fained Deities: so worship they the Creatures in whom they conceive doth rest some Deitie:

Keesuckquànd, The Sun God.

Nanepaúshat, The Moone God.

Paumpágussit, The Sea.

Yotáanit, The fire God.

Supposing that Deities be in these, &c.

When I have argued with them about their Fire-God: can it say they be, but this fire must be a God, or Divine power, that out of a stone will arise in a Sparke, and when a poore naked Indian is ready to starve with cold in the House, and especially in the Woods, often saves his life, doth dresse all our Food for us, and if it be angry will burne the House about



us, yea if a sparke fall into the drie wood, burns up the Country, (though this burning of the Wood to them they count a Benefit, both for destroying of vermin, and keeping downe the Weeds and thickets?)

*Præsentem narrat quælibet herba Deum.*

Every little Grasse doth tell,

The sons of Men, there God doth dwell.

Besides there is a generall Custome amongst them, at the apprehension of any Excellency in Men, Women, Birds, Beasts, Fish, &c. to cry out Manitoo, that is, it is a God, as thus if they see one man excell others in Wisdome, Valour, Strength, Activity &c. they cry out

**Manittoo,** A God.

And therefore when they talke amongst themselves of the English ships, and great buildings, of the plowing of their Fields, and especially of Bookes and Letters, they will end thus: **Manittôock**, They are Gods: **Cummanittôo**, You are a God, &c. A strong Conviction naturall in the soule of man, that God is filling all things, and places, and that all Excellencies dwell in God, and proceed from him, and that they only are blessed who have that **Jehovah** their portion.

Nickómmo,

## A Feast or Dance.

Of this Feast they have publike, and private and  
that of two sorts.

## First in sicknesse, or Drouth, or Warre, or Famine.

Secondly, After Harvest, after hunting, when they enjoy a caulme of Peace, Health, Plenty, Prosperity, then Nickómmo, a Feast, especially in Winter, for then (as the Turke saith of the Christian, rather the Antichristian,) they run mad once a yeare in their kind of Christmas feasting.

Powwaw, A Priest.

Powwaûog, Priests.

Obs: These doe begin and order their service, and Invocation of their Gods, and all the people follow, and joyne interchangeably in a laborious bodily service, unto sweating, especially of the Priest, who



spends himself in strange Antick Gestures, and Actions even unto fainting.

In sicknesse the Priest comes close to the sick person, and performes many strange Actions about him, and threatens and conjures out the sicknesse.

They conceive that there are many Gods or divine Powers within the Body of a Man: In his pulse, his heart, his Lungs, &c. I confesse to have most of these their customes by their owne Relation, for after once being in their Houses, and beholding what their Worship was, I durst never be an eye witnessse, Spectatour, or looker on, least I should have been partaker of Sathan's Inventions and Worships, contrary to Ephes. 5. 14.

**Nanouwétea, An over-Seer and Orderer  
of their Worship.**

**Neennanowwún nemun,** I will order or oversee.

They have an exact forme of King, Priest, and Prophet, as was in Israel typicall of old in that holy Land of Canaan, and as the Lord Jesus ordained in his spirituall Land of Canaan his Church throughout the whole World: their Kings or Governours called Sachimaûog, Kings and Atauskowaûug Rulers doe govern: Their Priests performe and manage their Worship: Their wise men and old men (of which number their Priests are also,) whom they call Taupowauog they make solemne speeches and Orations, or Lectures to them, concerning Religion, Peace or Warre and all things.

Nowemásúitteeem, I give way at the Worship.

He or she that makes this Nickommo Feast or Dance, besides the feasting sometimes twenty, fifty, an hundredth yea I have seene neere a thousand persons at one of these Feasts: they give I say a great quantity of money, and all sort of their goods. (according to and sometimes beyond their Estate) in severall small parcels of goods, or money, to the value of eighteen pence, two Shillings, or thereabouts to one person: and that person that receives this Gist, upon the receiving of it, goes out and hollowes thrice for the health and prosperity of the Party that gave it, the Mr. or Mistris of the Feast.



Nowemacaūnash, Ile give these things.  
 Nutteaugūash, My money.  
 Nummaumachiūwash, My goods.

Obs: By this Feasting and Gifts, the Divell drives on their worships pleasantly (as he doth all false worships, by such plausible earthly Arguments of uniformities, universalities, antiquities, immunities, Dignities, Rewards unto Submitters, and the contrary to Refusers) so that they run farre and neere and aske

Awaun Nákommit, Who makes a feast?  
 Nkekinneawaūmen, I goe to the Feast.  
 Kekineawūi, He is gone to the Feast.

They have a modest Religious perswasion not to disturb any man, either themselves English, Dutch, or any in their conscience, and worship, and therefore say:

Aquiewopwaūwash, Peace, hold your peace.  
 Aquiewopwaūwock,  
 Peeyaūntam, He is at Prayer.  
 Peeyaūntamwock, They are praying.

Cowwéwonck, The Soule, derived from Cowwene, to sleep, because say they, it works and operates when the Body sleepes. Michachunck, the soule, in a higher notion which is of affinity, with a word signifying a looking glasse, or cleere resemblance, so that it hath its name from a cleere sight or discerning, which indeed seemes very well to suit with the nature of it.

Wuhóck, The Body.  
 Nohóck: cohóck, My body, your body.  
 Awaunkeesitteoūwincoh- Who made you?  
 òck,

Tunna-awwa commitch- Whether goes your soule  
 ichunckkitonckquéan? when you die?

Anan sowanakitaūwaw, It goes to the South West.

Obs: They believe that the soules of Men and Women men goe to the South-west, their great and good men and Women to Cautantouwit his house, where they have hopes (as the Turkes have of carnall Joyes): Murtherers, thieves and Lyers, their soules (say they) wander restlesse abroad.



Now because this Book (by Gods good Providence) may come into the hand of many fearing God, who may also have many an opportunity of occasionall discourse with some of these their wild Brethren and Sisters, and may speake a word for their and our glorious Maker, which may also prove some preparatory Mercy to their Soules: I shall propose some proper expressions concerning the Creation of the world, and mans Estate and in particular theirs also, which from myselfe many hundredths of times, great numbers of them have heard with great delight, and great convictions: which who knowes (in Gods holy season) may rise to the exalting of the Lord Jesus Christ in their conversion and salvation?

Nétop Kunnatótemous. Friend, I will aske you a Question.

Nntótema. Speake on.

Tocketunnántum? What thinke you?

Awaun Keesiteoûwin Who made the Heavens?  
Kéesuck?

Aûke Wechêkom? The Earth, the Sea.

Mittauke, The World.

Some will answer Tattá, I cannot tell, some will answer Manittôwock, the Gods.

Tà suóg Manittowock, How many Gods bee there?

Maunaúog Mishaúnawock Many, great many.

Netop machágé, Friend, not so.

Paúsuck naúnt manít, There is onely one God.

Cuppíssittone, You are mistaken.

Cowauwaúnemum, You are out of the way.

A Phrase which much pleaseth them, being proper for their wandring in the Woods, and similitudes greatly please them.

Kukkakótemous, wachit- I will tell you, presently.  
quáshouwe.

Kuttaunchemókous. I will tell you newes.

Paúsuck naúnt manít One onely God made the  
kéesittin keesuck, &c. Heavens &c.

Napann̄tashèmittan nau- Five thousand yeers agoe,  
gecautúmonabnshque, and upwards.



Naúgom naúnt wukkesit-He alone made all things.  
 tinnen wâmeteâgun,  
 Wuche mateâg, Out of nothing.  
 Quttatashuchuckqunna- In six dayes he made all  
 caus-keesitinneswâme, things.  
 Nquittaqúunne, The first day hee made  
 Wuckéesitin weqâi, the Light.  
 Neesqunne, The second day Hee made  
 Wuckéesitin Keésuck, the Firmament.  
 Shúckqunne wuckéesitin The third day hee made  
 Aúkekâ wechêkom, the Earth and sea.  
 Yóqunne wuckkéesitin The fourth day he made  
 Nippaúus kà Nanepaú- the Sun and the Moon.  
 shat,  
 Neenash-mamockíuwash Two great Lights.  
 wêquanantiganash,  
 Kà wâme anócksuck, And all the Starres.  
 Napannetashúckqunne The fifth day hee made  
 Wuckéesittinpussuck- all the fowle.  
 seesuckwâme,  
 Keesuckquíuke, In the Ayre or Heavens  
 Kawámeaúmúasuck, We- And all the Fish in the  
 chekommiume, Sea.  
 Quttatashúkqunne Wuck- The sixth day hee made  
 keésittin penashímwock all the Beasts of the  
 wamè, Field.  
 Wuttáke wuckèwuckees- Last of all he made one  
 ittin pausuck Enin, or, Man.  
 Eneskéetomp,  
 Wuche mishquock, Of red Earth,  
 Kawesuonckgonnakaûnes And call'd him Adam,  
 Adam, túppautea mish- or red Earth.  
 quock,  
 Wuttáke wuchè Then afterward, while  
 Câwit mishquock, Adam or red Earth slept.  
 Wuckaudnúmmenes manit God tooke a rib from Ad-  
 peetaúgonwuche Adam, am, or red Earth.  
 Kà wuchè peteaúgon And of that rib he made  
 Wukkeessitinnes pau- One woman.  
 suck squâw,  
 Kà pawtouwúnnes Adâm- And brought her to  
 uck Adam.



**Nawônt Adam wuttunna-** When Adam saw her, he  
 waun nuppeteâgon ewò, said, this is my bone.  
**Enadatashückqunneaqueî** The seventh day hee rested  
 Nagaû wvchè quttatash- And therefore English-  
 úckqune anacaúsuock, men worke six days  
 Englishmánnuck,  
**Enadatashuckqunnóckat-** On the seventh day they  
 taubataumwock. praise God.

**Obs:** At this Relation they are much satisfied, with  
 a reason why (as they observe) the English and  
 Dutch, &c. labour six dayes, and rest and worship  
 the seventh.

Besides, they will say, Wee never heard of this  
 before; and then will relate how they have it from  
 their Fathers, that *Kautántovvit* made one man and  
 woman of a stone, which disliking, he broke them  
 in pieces, and made another man and woman of a  
 Tree, which were the Fountaines of all mankind.

They apprehending a vast difference of Knowledge  
 betweene the English and themselves, are very obser-  
 vant of the English lives: I have heaid them say to  
 an Englishman (who being hindred, broke a promise  
 to them) you know God, will you lie Englishman?

Nétop kíhkita,	Hearken to mee.
Englishmánnuck,	Englishmen.
Dutchmánnuck, keenou- win kà wané mittaukê- kikitonck quéhettit,	Dutch men, and you and all the world when they die.
Mattux swowánnna kit aúog michichónck- quock,	Their soules goe not to the Southwest.
Wàme, ewò páwsuck, Manít wáwóntakick,	All that know that one God.
EWò manít waumaúsa- chick kà uckqushán- chick,	That love and feare Him.
Keesaqut aúog, Michéme weeteantám- wock,	They goe up to Heaven.
Naúgom manít wêkick, Ewo manít mat wauón- takick,	They ever live in joy.
	In Gods owne House.
	They that know not this God.



Matwaumaúsachick,	That love.
Mát ewò uckqushánchick,	And feare him not.
Kamóotakick,	Thieves.
Puppannouwáchick	Lyers.
Nochisquauónchick	Vnclean persons.
Nanópaníssichick,	Idle persons.
Kemineíachick,	Murtherers
Mammaúsachick,	Adulterers.
Nanisquégachick,	Oppressors or fierce.
Wame naúmakiaúog,	They go to Hell or the Deepe.
Michem maúog,	They shall ever lament.
Awaum kukkanotemó- wunnes?	Who told you so?

Manittoowussuckwheke, Gods booke or writing.

Obs: After I had (as farre as my language would reach) discoursed (upon a time) before the chief Sachim or Prince of the Countrey, with his arch priests, and many other in a full assembly; and being night, wearied with travell and discourse I lay down to rest; and before I slept I heard this passage: A Qunnitticut Indian (who had heard our discourse) told the Sachim Miantunnómu that soules went up to Heaven, or downe to Hell; For, saith he, our Fathers have told us, that our soules go to the Southwest. The Sachim answered, But how doe you know yourselfe, that your soules goe to the Southwest; did you ever see a soule goe thither? The Native replied; when did he (naming my selfe) see a soul goe to Heaven or Hell? The Sachim againe replied: He hath books and writings, and one which God himselfe made, concerning mens soules, and therefore may well know more than wee that have none, but take all upon trust from our forefathers.

The said Sachim, and the chiefe of his people, discoursed by themselves, of keeping the Englishmans day of worship, which I could easily have brought the Countrey to, but that I was persuaded, and am, that Gods way is first to turne a soule from its Idolls, both of heart, worship and conversation, before it is capable of worship, to the true and living God, according to 1. Thes. 1. 9. You turned to God from Idolls



to serve or worship the living and true God. As also, that the two first Principles and Foundations of true religion or Worship of the true God in Christ, are Repentance from dead workes, and Faith towards God, before the Doctrine of Baptisme or washing and the laying on of hands, which containe the Ordinances and Practises of worship; the want of which, I conceive is the bane of million of soules in England, and all other Nations professing to be Christian Nations, who are brought by publique authority to Baptisme and fellowship with God in Ordinances of worship, before the saving worke of repentance, and a true turning to God, Heb. 6. 2.

Nétop kitonckquâan kun- Friend when you die you  
núppamin michémé, perish everlastinglly.

Michémé cuppauqua You are everlastinglly  
neímmín, undone.

Cummusquauna mûckqun God is angry with you.  
manít.

Cuppauquanúckqun, He will destroy you.

Wuché cummanittó wock- For your many Gods.  
manâuog.

Wame pitch chickauta The whole world shall  
mittaûke. ere long be burnt.

Obs: Upon the relating that God hath once destroyed the world by water; and that he will visit it the second time with consuming fire: I have been asked this profitable question of some of them, What then will become of us? Where then shall we be?

Manít ánawat Cuppittak- God commandth, that all  
ûnnamun wèpe wáme. Men now repent.

*The generall Observation of Religion, &c.*

The wandring Generations of Adams lost posterite, having lost the true and living God, their Maker, have created out of the Nothing of their own inventions many false and fained Gods and Creators.

More particuar.

Two sorts of Men shall naked stand,  
Before the burning ire



Of him, that shortly shall appeare,  
In dreadfull flaming fire.  
First, Millions know not God, nor for  
His knowledge care to seeke:  
Millions have knowledge store, but, in  
Obedience, are not meeke.  
If woe to Indians, where shall Turk,  
Where shall appeare the Jew?  
O, where shall stand the Christian false?  
O blessed then the true.



## CHAP. XXII.

### *Of their Government and Justice.*

Sâchim-maûog,  
Sachimâûonck,

King, Kings.

A kingdome or Monarchie.

Obs: Their Government is Monarchicall, yet at present the chiefest government in the countrey is diuided betweene a younger Sachim, Miantunnnômu, and an elder Sachim, Caunoûnicus, of about four-score yeeres old, this young Mans uncle; and their agreement in the Government is remarkable. The old Sachim will not be offendeth at what the young Sachim doth; and the young Sachim will not doe what hee conceives will displease his Uncle.

Saunks,

The Queen, or Sachims  
Wife.

Sauncksquâaog,

Queenes.

Otân,-nash,

The towne, townes.

Otanick,

To the towne.

Sachimmaaccommock,

A Princes house,

which according to their condition is farre different from the other house, both in capacity or receit, and also the finenesse and quality of their Mats.

Ataûskawaw-wauog,

Lord, Lords.

Wauôntami,

A Wise man or Counsel-  
lour.

Wauôntakick,

Wise men.

Enâtch or èatch Keèn

Your will shall be law.

anawâyea,

Enatch neèn ánowa,

Let my word stand.

Ntînume,

He is my man.

Ntacquêtunck ewò

He is my subject.

Kuttackquêtous,

I will subject to you.

Obs: Beside their generall subjection to the highest Sachims to whom they carry presents: They have



also particular Protectors, under Sachims, to whom they also carry presents and upon any injury received, and complaint made, these Protectors will revenge it.

Ntannôtam,	I will revenge it.
Kuttannótous,	I will revenge you.
Miâwene,	A Court or meeting.
Wépe cummiâwene,	Come to the meeting.
Miawêtuck,	Let us meet.
Wauhàutowash,	Call a meeting.
Miawêmucks,	At a meeting.
Miawéhettit,	When they meet.

Obs: The Sachims, although they have an absolute Monarchie over the people: yet they will not conclude of ought that concernes all, either Lawes, or Subsidies, or warres, unto which the People are averse, and by gentle perswasion cannot be brought.

Peyâitch naûgum,	Let himselfe come here.
Pétiteatch,	Let him come.
Mishaúntowash,	Speake out.
Nanântowash,	Speake plaine.
Kunnadsíttaménwèpe,	You must inquire after this.
Wunnadsittamútta,	Let us search into it.
Neen pitch-nnadsittamen,	I will inquire into it.
Machíssu ewò,	He is naught.
Cuttiantacompâwwem,	You are a lying fellow.
Cuttiantakiskquâwquaw,	You are a lying woman.
Wèpe cukkanmoot,	You have stole.
Mat mèshnawnmôash,	I did not see those things.
Mât mèshnummanmenash	I did not take them.
Wèpekunnishquêko cum- miskissawwaw,	You are fierce and quar- elsome.

Obs: I could never discerne that excesse of scandalous sins amongst them, which Europe aboundeth with. Drunkennesse and gluttony, generally they know not what sinnes they be; and although they have not so much to restraine them (both in respect of knowledge of God and Lawes of Men) as the English have, yet a man shall never heare of such crimes amongst them of robberies, murthers, adulteries, &c. as amongst the English: I conceive that



the glorious Sunne of so much truth as shines in England, hardens our English hearts; for what the Sunne softeneth not, it hardens.

Tawhitch yó enéan? Why doe you so?  
 Tawhitch cummootóan? Why doe you steale?  
 Tawhitch nanompaniéan? Why are you thus idle or

base?

Wewhepapúnnoke,	Bind him.
Wèpe kunnishaúmis,	You kild him.
Wépe kukkemineantín,	You are the murtherer.
Sasaumitaúwhitch,	Let him be whipt.
Upponckquittaúwhitch,	Let him be imprisoned.
Nippitch ewó,	Let him die.
Niphéttitch,	Let them die.
Niss-Nissoke,	Kill him.
Púm-púmooke,	Shoot him.

Obs: The most usuall Custome amongst them in executing punishments, is for the Sachim either to beate, or whip, or put to death with his owne hand, to which the common sort most quietly submit: Though sometimes the Sachim sends a secret executioner one of his chiefest Warriours to fetch off a head, by some sudden unexpected blow of a Hatchet, when they have feared Mutiny by publike execution.

Kukkeechequaúbenitch,	You shall be hanged.
N'ppansínnea,	I am innocent.
Uppansínea-ewo,	He is innocent.
Matmeshnowaúwon,	I knew nothing of it.
Nnowaúntum,	I am sorry.
Nummachiemè,	I have done ill.
Aumaúnemoke,	Let it passe, or take away this accusation.
Konkeeteatch Ewo,	Let him live.
Konkeeteáhetti,	Let them live.

*Obserration generall, of their Government.*

The wildest of the Sonnes of Men have ever found a necessity, (for preservation of themselves, their Families and Properties) to cast themselves into some Mould or forme of Government.



More particular.

Adulteries, Murthers, Robberies, Thefts,  
Wild Indians punish these!  
And hold the scales of justice so,  
That no man farthing leese.  
When Indians heare the horrid filths,  
Of Irish, English Men  
The Horrid Oaths and Murthers late,  
Thus say these Indians then,  
We weare no Cloaths, have many Gods,  
And yet our sinnes are lesse:  
You are Barbarians, Pagans wild,  
Your land's the wildernesse.



## CHAP. XXIII.

### *Of Marriage.*

Wuskéne,	A young man.
Keegsquaaw,	A Virgin or Maide.
Segaûo,	A widdower.
Segoûsquaaw,	A widow.
Wusséntam,	He goes a wooing.
Nosénemuck,	He is my sonne in Law.
Wussenetûock,	They make a match.
Awetawátuock,	

Obs: Single fornication they count no sin, but after Marriage (which they solemnize by consent of Parents and publique approbation publicly) then they count it hainous for either of them to be false.

Mammaûsu,	An Adulterer.
Nummammógwunewò,	He hath wronged my bed.
Pallé nochisquaûaw,	He or she hath committed adultery.

Obs: In this case the wronged party may put away or keepe the party offending: commonly, if the woman be false, the offended Husband will be solemnly revenged upon the offender, before many witnesses, by many blowes and wounds, and if it be to Death, yet the guilty resists not, nor is his Death revenged.

Nquittócaw,	He hath one Wife.
Neesócaw,	He hath two Wives.
Sshócawaw,	He hath three.
Yocowaw,	Foure wives &c.

Their Number is not stinted, yet the chiefe Nation in the Countrey, the Narrigansets (generally) have but one Wife.

Two causes they generally alledge for their many wives.

First desire of Riches, because the Women bring



in all the increase of the Field, &c. the Husband onely fisheth, hunteth &c.

Secondly, their long sequestring themselves from their wives after conception, until the child be weaned, which with some is long after a yeaere old, generally they keep their children long at the breast.

Committamus, Cowéewo, Your wife.

Tahanawatu? ta shincom- How much gave you for maúgemus, her.

Napannetashom paúga- Five fathome of their tash, Money.

Qutta-énada shoasuck ta Six or seven or eight shompaugatash, fathome.

If some great Mans daughter, Piuckquompaúgatash, ten fathome.

Obs: Generally the Husband gives these payments for a Dowrie, (as it was in Israell) to the Father or Mother, or guardian of the Maide. To this purpose if the Man be poore, his Friends and Neighbours doe pummenummin्तेáguash, that is contribute Money toward the Dowrie.

Nummitamus Nullógana, My Wife.

Waumaúsu, Loving.

Wunnékesu, Proper.

Maánsu, Sober and chast.

Muchickéhea, Fruitfull.

Cutchoshekeámis? How many children have you had.

Nquittékea, I have had one.

Neesékea, Two &c.

Obs: They commonly abound with children, and increase mightily; except the plague fall amongst them, or other lesser sicknesses, and then having no meanes of recovery, they perish wonderfully.

Katou eneéchaw, She in falling into Travell.

Néechaw, She is in Travell.

Paugcót che nechaúwaw, She is already delivered.

Kitummaýi-mes-néchaw, She was just now delivered.

Obs: It hath pleased God in wonderfull manner to moderate that curse of the sorrowes of child bearing to these poore Indian women: So that ordinarily



they have a wonderfull more speedy and easie Travell, and delivery then the women of Europe: not that I think God is more gracious to them above other women, but that it followes, First from the hardnesse of their constitution, in which respect they beare their sorrowes the easier. Secondly from their extraordinary great labour (even above the labour of men) as in the field, they sustaine the labour of it, in carrying of mighty Burthens, in digging clammes and getting other Shelfish from the Sea, in beating all their Corne in Morters, &c. Most of them count it a shame for women in Travell to make complaint, and many of them are scarcely heard to groane. I have often knowne in one Quarter of an houre a Woman merry in the House, and delivered and merry againe, and within two dayes abroad, and after four or five dayes at worke, &c.

Noosâwwaw,	A Nurse.
Nòonsu Nonânnis,	A sucking Child.
Wunnunògan,	A Breast.
Wunnunnòganash,	Breasts.
Munnúnnug,	Milke.
Aumaúneman,	To take from the breast, or weane.

Obs: they put away (as in Israell) frequently for other occasions besides adultery, yet I know many Couples that have lived twenty, thirty, forty yeares together.

Npakétam,	I will put her away.
Npakénaqnn,	I am put away.
Aquiepakétash,	Doe not put away.
Aquèipokesháttous,	Doe not break the knot of Marriage.
Awetawátuonck,	Twins.
Tackquiúwock,	Orphans.
Towiû úwock,	I am an Orphane.
Ntouwiû,	A Guardian.
Wáuchaúnat,	Guardians.
Wauchaúamachick,	My charge or Pupill, or Ward.
Nullóquaso,	Peewaúqun,
	Looke well to him, &c.



*Generall Observation of their Marriage.*

God hath planted in the Hearts of the Wildest of the sonnes of Men, an High and Honourable esteeme of the Marriage bed, insomuch that they universally submit unto it, and hold the Violation of that Bed, Abominable, and accordingly reap the Fruit thereof in the abundance of posterity.

More particular.

When Indians heare that some there are,

(That Men the Papists call)

Forbidding Marriage Bed and yet,

To thousand Whoredomes fall:

They aske if such doe goe in cloathes,

And whether God they know?

And when they heare they're richly clad,

Know God, yet practice so,

No sure they're Beasts not men (say they)

Mens shame and foule disgrace,

Or men have mixt with Beasts and so,

Brought forth that monstrous Race.



## CHAP. XXIV.

### *Concerning their Coyne.*

The Indians are ignorant of Europes Coyne; yet they have given a name to ours, and call it Monèash from the English money.

Their owne is of two sorts; one white, which they make of the stem or stocke of the Periwinkle, which they call, Meteaûhock, when all the shell is broken off: and of this sort six of their small Beads (which they make with holes to string the bracelets) are currant with the English for a Penny

The second is black, inclining to blew, which is made of the shell of a fish, which some English call Hens, Poquaûhock, and of this sort three make an English penny.

They that live upon the Sea side generally make of it, and as many make as will.

The Indians bring downe all their sorts of Furs, which they take in the countrey, both to the Indians and to the English for this Indian Money: this Money the English, French and Dutch, trade to the Indians, six hundred miles in severall parts (North and South from New-England) for their Furres, and whatsoever they stand in need of from them: as Corne, Venison, &c.

Nquittómpscat,	1 penny.
Neesaúmscat,	2 pence.
Shwaúmscat,	3 pence.
Yowómscat,	4 pence.
Napannetashaúmscat,	5 pence.
Quuttatashaúmscat, or quuttaatu,	6 pence.
Enadatashaúmscat,	7 pence.



Shwoasuck tashaúmscat,	8 pence.
Paskugittashaúmscat,	9 pence.
Piuckquaúmscat,	10 pence.
Piuckquaúmscatnabna- qùit,	11 pence.
Piuck quamúscat nab- nées, &c.	12 pence.
Obs: This they call Neén, which is two of their Quáttuatués, or six pence.	
Piuckquaúmscat nab- nashoàsuck, which they call Shwìn.	18d. 3 quttáuatués.
Neesneecheckaúmscat nab yòh, or, yowin,	2s. 4 quttáuatués.
Shwinchékaúmscat, or napannetashin,	2s. 6d. 5 quttáuatués.
Shwinchekaúmscat,	2s. 6d. 6 quttáuatués.
Yow innchekaúmscat nab neèse,	3s. 6d. 7 quttáuatués.
Yowinncheckaúmscat nabnashòasuck,	4s. 8 quttáuatués.
Napannetashwin- checkáumscat nab yòh,	4s. 6d. 9 quttáuatués.
Qu ttatashincheck aum- scat, or more commonly used Piückquat,	5s. 10 quttáuatués or 10 six pences.
Obs: This Piückquat being sixtie pence, they call Nquittómpieg, or Nquitnishcausu, that is, one fathom, 5 shillings.	
This one fathom of this their stringed money, now worth of the English but five shillings (sometimes more) some few yeeres since was worth nine, and sometimes ten shillings per Fathome: the fall is oc- casioned by the fall of Beaver in England. The Na- tives are very impatient, when for English commodi- ties they pay so much more of their money, and not understanding the cause of it; and many say the English cheat and deceive them, though I have la- boured to make them understand the reason of it.	
Neesaumpaúgatuck,	10 shil. 2 Fathom.
Shwaumpáugatuck,	15 shil. 3 Fathom.
Yowompáugatuck, &c.	20 shil. 4 Fathom



Piuckquampáugatuck, or, 50 shil. 10 Fathom.

Nquit pâusck,

Neespausuckquompáug- 5 lib' 20 Fathome.  
atuck,

Shwepaûsuck, 30 Fathome.

Yowe paûsuck, &c.

Nquittemittannauganom- 40 Fathome, or, 10  
páugatuck, pounds.

Tashincheckompaúga- How many Fathom?  
tuck?

Obs: Their white they call Wompam (which signifies white): their blacke Suckauhock (Sâcki signifying blacke.)

Both amongst themselves, as also the English and Dutch, the blacke peny is two pence white; the blacke fathom double, or, two fathom of white.

Wepekuttassamompatím- Change my money.  
min,

Suckaúhock nausakésa- The blacke money.  
chick,

Wauômpe, or Wauompé- Give me white.  
sichick-mêsim,

Assawompatittea, Come, let us change.  
Anâwsuck,

Shells.

Meteaúhock, The Periwinkle.

Suckauanaûsuck, The blacke shells.

Suckauaskéesaquash, The blacke eyes, or, that part of the shel-fish called Poquaûhock (or Hens) broken out neere the eyes, of which they make the blacke.

Puchwhéganash and Awle blades.

Mûcksuck,

Papuckakiuash, Brittle or breaking,  
which they desire to be hardened to a brittle temper.

Obs: Before ever they had awle blades from Europe, they made shift to bore this their shell money with stones, and to fell their trees with stone set in a wooden staff, and used wooden howes; which some old and poore women (fearfull to leave the old tradition) use to this day.

Natouw'm, itea, A Coyner or Minter.

Nnanatouwómpitcem, I cannot coyne.



Natouwómpitees,	Make money or <i>Coyne</i> .
Puckhúmmín,	To bore through.
Puckwhegounaút Hick,	The awle blade sticks.
Tutteputch anáwsin,	To smooth them, which they doe on stones.
Qussúck-anash,	Stone, stones.
Cauómpsk,	A whetstone.
Nickáutick,	A kind of wooden Pincers or Vice.
Enomphómmin,	To thread or string.
Aconaqúnnaúog,	Thread the Beads.
Enomphómmin,	Thread, or string these.
Enomphósachick,	Strung ones.
Sawhoog & Sawhósachick,	Loose Beads.
Naumpacofín,	To hang about the necke.

Obs: They hang these strings of money about their necks and wrists; as also upon the necks and wrists of their wives and children.

Máchequoce, a Girdle; which they make curiously of one, two, three, four and five inches thicknesse and more, of this money which (sometimes to the value of ten pounds and more) they weare about their middle and as a scarfe about their shoulders and breasts.

Yea, the Princes make rich Caps and Aprons (or small breeches) of these Beads thus curiously strung into many formes and figures: their blacke and white finely mixt together.

*Observations generall of their Coyne.*

The sonnes of men having lost their Maker, the true and onely Treasure, dig downe to the bowels of the earth for gold and silver; yea, to the bottome of the sea, for shells of fishes, to make up a Treasure, which can never truly enrich nor satisfie.

More particular.

The Indians prize not English gold,  
Nor English, Indians shell:  
Each in his place shall passe for ought.  
What ere Men buy or sell.



English and Indians all passe hence,  
To an eternall place,  
Where shels nor finest golds' worth ought,  
Where nougts' worth ought but Grace.  
This Coyne the Indians know not of,  
Who knowes how soone they may?  
The English knowing, prize it not,  
But fling't like drosse away.



CHAP. XXV.

*Of their Buying and Selling.*

<b>Anaqushaúog,</b> or	Traders.
<b>Anaqushánchick,</b>	Let us trade.
<b>Anaqushénto,</b>	Have you this or that?
<b>Cuttasha?</b>	
<b>Cowachaúnam?</b>	I have.
<b>Nítasha,</b>	
<b>Nowachaunum,</b>	I want this, &c.
<b>Nquénowhick,</b>	I like this.
<b>Nowékineam,</b>	I doe not like.
<b>Nummachinnámmin,</b>	
<b>Máunetash nquénowhick,</b>	I want many things.
<b>Cuttattaúamish,</b>	I will buy this of you.
<b>Nummouanaquish,</b>	I come to buy.
<b>Mouanaqushaúog,</b>	Chapmen.
<b>Mounaqushánchick,</b>	

Obs: Amongst themselves they trade their Corne, skins, Coates, Venison, Fish, &c. and sometimes come ten or twenty in a Company to trade amongst the English.

They have some who follow onely making of Bowes, some Arrowes, some Dishes (and the women make all their Earthen Vessells) some follow fishing, some hunting: most on the Sea side make Money, and Store up shells in Summer against Winter whereof to make their money.

<b>Nummautanaqúsh,</b>	I have bought.
<b>Cummanóhamin?</b>	Have you bought?
<b>Cummanóhamoúsh,</b>	I will buy of you.
<b>Nummautanóhamin,</b>	I have bought.
<b>Kunnauntatáumish,</b>	I come to buy this.
<b>Comaunekunnuo?</b>	Have you any cloth?
<b>Koppócki,</b>	Thick cloth.



Wassáppi,	Thin.
Súckinuit,	Black, or blackish.
Mishquimuit,	Red Cloth.
Wómpinuit,	White cloth.

Obs: They all generally prize a Mantle of Eng-  
or Dutch Cloth before their owne wearing of Skins  
and Furres, because they are warme enough and  
Lighter.

Wompequayi, Cloth inclining to white,  
which they like not, but desire to have a sad colour  
without any whitish haires suiting with their own nat-  
urall Temper, which inclines to sadness.

Etouwawáyi, Wollie on both sides.

Muckúcki, Bare without wool.

Chechéke maútsha, Long lasting.

Qúnnascat, Of a great breadth.

Túockquscat, Of little breadth.

Wùss, The Edge or list.

Aumpácunnish, Open it.

Tuttepácunnish, Fold it up.

Mat Weshegganùnno, There is no work on it.

Tanógganish, Shake it.

Wúskanuit, New Cloth.

Tanócki, tanócksha. It is torne or rent.

Eatawûs, It is Old.

Quuttaúnc, Feele it.

Audtà, A paire of small breeches  
or Apron.

Cuppámirh, I will pay you, which is a word newly  
made from the English word pay.

Tahenaut? What price?

Tummòck cumméinsh, I will pay you Beaver.

Teaúguock Cummiéinsh, I will give you Money.

Wauwunnegachick, Very good.

Obs: They have great difference of their Coyne  
as the English have: Some that will not passe with-  
out Allowance and some again made of a Counterfeit  
shell, and their very blacke counterfeited by a Stone  
and other Materialls; yet I never knew any of them  
much deceived, for their danger of being deceived  
(in these things of Earth) makes them cautelous.

Cosaúmawem, You aske too much.



Kuttíackqussaûwew,	You are very hard.
Aquie iackqussaûme,	Be not so hard.
Aquie Wussaúmowash,	Doe not aske much.
Tashin Commê sim?	How much shall I give you?
Kutteauûg Commeinsh,	I will give you your mo- ney?
Nkèke Comméinsh,	I will give you an Otter.
Coanombuquusse,	You have deceived,
Kuttassokakómme, ,	
Obs: Who ever deale or trade with them had need of Wisedome, Patience and Faithfulnesse in dealing; for they frequently say Cuppánnawen, you lye, Cut- tassokakómme, you deceive.	
Misquésu Kunükkeke,	Your otter is reddish.
Yò aúwusse Wunnêgin,	This is better.
Yo chippaúatu,	This is of another price.
Aagausaúatu,	It is Cheap.
Muchickaúatu,	It is deare.
Wuttunnaúatu,	It is worth it.
Wunishaúnto,	Let us agree.
Aquie neesquettónck quassish,	Doe not make adoe.
Wuché nquitompscatt,	About a penny.
They are marvellous subtle in their Bargaines to save a penny; And very suspicous that English Men la- bour to deceive them: Therefore they will beate all markets and try all places, and runne twenty, thirty, yea forty mile, and more, and lodge in the Woods to save sixpence.	
Cummámmenash nitteaú-	Will you have my money?
guash?	
Nonânum,	I cannot.
Nđonshem.	
Tawhitch nonanuméan?	Why can you not?
Macháge nkóckie,	I get nothing.
Tashaumskussayicom- mesim?	How many spans will you give me?
Neesaumsqussáyi,	Two spans.
Shwaumscussáyi,	Three spans.
Yowompscussáyi,	Foure spans.
Napannetashaumscuss- âyi,	Five spans.



Quttatashaumskussáyi,	Six spans.
Endatashaumscussáyi,	Seven spans.
Enadatashaumskuttonáyi,	Seven spans.
Cowénaweke,	You are a rich Man.

Obs: They will often confesse, for their own ends, that the English are richer and wiser, and valianter than themselves; yet it is for their own ends, and therefore they adde Nanoüe, give me this or that, a disease which they are generally infected with; some more ingenuous, scorne it, but I have often seen an Indian with great quantities of money about him beg a Knife of an English man who happily hath had never a penny of money.

Akétash-tamóke,	Tell my money.
Now ánnakese,	I have mis-told.
Cosaúmakese,	You have told too much.
Cunnoónakese,	You have told too little.
Shoo kekíneass,	Looke here.
Wunétu nitteaúig,	My mohey is very good.
Mamattissuôgkutteauá- quock,	Your Beads are naught.

Tashin mesh commaúg? How much have you given?

Chichégin,	A Hatchet.
Anaskúnck,	A Howe.
Maumichémanege,	A Needle.
Cuttatappaúnamum,	Take a measure.
Tatappauntíhommin,	To weigh with scales.
Tatappauntúock,	They are weighing.
Netátup,	It is all one.
Kaukakineamuck,	} A looking Glasse.
Pebenochichauquá- nick?	

Obs: It may be wondred what they doe with Glasses, having no beautie but a swarfish colour, and no dressing but nakednesse; but pride appeares in any colour, and the meanest dresse; and besides generally the Women paint their faces with all sorts of colours.

Cummanohamôgunna,	They will buy it of you.
Cuppittakúnneuous,	Take your cloth againe.
Cuppittakunnamí?	Will you serve me so?



Cosaumpeekúnneman,	You have tore me off too little cloth.
Cummachetannakuna- mous, Tawhitch cuppítakuna- miān?	I have torn it off for you.
Kutchichéginash, kaukin- ne pokéshaas,	Why doe you turne it up on my hand.
Teāno wáskishaas,	Your Hatchets will be soone broken.
Natouashóckquittea,	Soone gapt.
Kuttattaú amish aúke,	A Smith.
Tou núckquaque?	I would buy land of you.
Wuché wuttotânick,	How much?
Nissékineam,	For a towne, or,
Indiansuck sekineám- wock,	Plantation,
Noonapúock naúgum,	I have no mind to seeke.
Cowetompátimmin,	The Indians are not wil- ling.
Cummaugakéamish,	They want roome them- selves.
Aquie chenawaúish,	We are friends.
	I will give you land.
	Be not churlish.

*Generall Observation of Trade.*

O the infinite wisedome of the most holy wise God, who hath so advanced Europe, above America, that there is not a sorry Howe, Hatchet, Knife, nor a rag of cloth in all America, but what comes over the dreadfull Atlantick Ocean from Europe: and yet that Europe be not proud, nor America discouraged; what treasures are hid in some parts of America, and in our New English parts, how have soule hands (in smoakie houses) the first handling of those Furres which are after worne upon the hands of Queens and heads of Princes.

More particular:

1. Oft have I heard these Indians say,  
These English will deceive us.  
Of all that's ours, our lands and lives  
In th' end they will bereave us.



2. So say they, whatsoever they buy,  
(Though small) which shewes they 're shie  
Of Strangers, fearfull to be catcht  
By Fraud, deceipt, or lie.

3. Indians and English feare deceits,  
Yet willing both to be  
Deceiv'd and couzen'd of precious soule  
Of Heaven, Eternitie.



CHAP. XXVI.

*Of Debts and Trusting.*

Noónat, I have not money enough  
Noonamautuckquáwhe, Trust me.  
Kunnoonamaútuck- I will owe it you.  
quaush,

Obs: They are very desirous to come into debt, but  
then he that trusts them must sustaine a two fold losse:

First, Of his Commoditie.

Secondly, Of his Custome, as I have found by  
deare experience: Some are ingenuous, plaine heart-  
ed and honest; but the most never pay unlesse a man  
follow them to their severall abodes, townes and hous-  
es, as I my selfe have been forc'd to doe, which  
hardship and Travells it hath yet pleased God to  
sweeten with some experiences and some little gaine  
of Language.

Nonamautuckquahégin- Debts.  
ash,

Nosaumautackquáwhe, I am much in debt.  
Pitch nippáutowin, I will bring it you.  
Chenock naquómbeg cup- When will you bring mee  
pauütiin nitteaúguash, my money?  
Kunnaúmpatous, I will pay you.

Kukkeéskwhush,  
Keéskwhim, teaugmésin, Pay me my money.  
Tawhítch peyáuyeán, Why doe you come?  
Nnádgecom, I come for debts.  
Machétu, A poore man.  
Numinácheke, I am a poore man.  
Mesh nummaúchnem, I have been sick.  
Nowemacaúnah-niteaú- I was faine to spend my  
quash, money in my sicknesse.

Obs: This is a common, and (as they think) most  
satisfying answer, that they have been sick: for in



those times they give largely to the Priests, who then sometimes heales them by conjurations; and also they keepe open houses for all to come to helpe to pray with them, unto whom also they give money.

Mat noteaûgo, I have no money.  
 Kekîneash nippêtunck, Looke here in my bag.  
 Nummâche maûganash, I have already paid.  
 Mat coanaumwaunis, You have not kept your word.

Kunnampatôwinkeénow- You must pay it.  
 win,  
 Machâge wuttamaûntam, He minds it not.  
 Machâge wuttammaun- They take no care about  
 tammôock, paying.  
 Michéme notammaûntam, I doe alwayes mind it.  
 Mat nickowêmennaû- I cannot sleepe in the  
 kocks. night for it.

*Generall Observations of their Debts.*

It is an universal Disease of folly in Men to desire to enter into not onely necessary, but unnecessary and tormenting debts, contrary to the command of the only wise God: Owe nothing to any man, but that you love each other.

More particular

I have heard ingenuous Indians say,  
 In debts, they could not sleepe;  
 How far worse are such English then,  
 Who love in debt to keepe?  
 If Debts of pounds cause restlesse nights  
 In trade with man and man,  
 How hard's that heart that millions owes  
 To God, and yet sleepe can? [Sweet,  
 Debts paid, sleep's sweet, sîns paid Death's  
 Death's night then's turned to light;  
 Who dies in sinnes unpaid, that soule  
 His light's eternall night.



## CHAP. XXVII.

### *Of their Hunting, &c.*

Wee shall not name over the severall sorts of Beasts which we named in the Chapter of Beasts.

The Natives hunt two wayes: First, when they pursue their game (especially Deere, which is the generall and wonderfull plenteous hunting in the Countrey:) I say, they pursue in twentie, fortie, fiftie yea, two or three hundred in a company, (as I have seene) when they drive the woods before them. Secondly. They hunt by Traps of severall sorts, to which purpose after they have observed, in spring time and Summer, the haunt of the Deere, then about Harvest, they goe ten or twentie together, and sometimes more, and withall (if it be not too farre) wives and children also, where they build up little hunting houses of Barks and Rushes (not comparable to their dwelling houses) and so each man takes his bounds of two, three, or foure miles, where he sets thirty, forty or fiftie Traps, and baits his Traps with that food the Deere loves, and once in two dayes he walkes his round to view his Traps.

Ntauchaûmen,	I goe to hunt.
Ncâttiteam weeyoûs,	I long for Venison.
Auchaûtuck,	Let us hunt.
Nowetauchaûmen,	I will hunt with you.
Anûmwock,	Dogs.
Kemehéttreas,	Creepe.
Pitch nkemehéttream,	I will creepe.
Pumm pûmooke,	Shoote.
Uppetetoúa,	A man shot accidentally.
Ntaumpauchaûmen,	I come from hunting.
Cutchashineánnna?	How many have you kild?
Nneesnneánnna,	I have kild two.
Shwinneànnna,	Three.



Nyowinneáanna,	Foure.
Npiuckwinneáanna,	Ten, &c.
Nneesnecchechtashínn-eanna,	Twentie.
Nummouasháwmén,	I goe to set Traps.
Apé hana,	Trap, Traps.
Asháppock,	Hempe.
Másaúnock,	Flaxe.
Wuskapéhána,	New Traps.
Eataúbana,	Old traps.

**Obs:** They are very tender of their Traps, where they lie, and what comes at them; for they say, the Deere (whom they conceive have a Divine power in them) will soone smell and be gone.

Npunnowwáumen, I must goe to my Traps.  
Nummíshkommin, I have found a Deere;

Which sometimes they doe, taking a Wolfe in the very act of his greedy prey, when sometimes (the Wolfe being greedy of his prey) they kill him: sometimes the Wolfe having glutted himselfe with the one halfe, leaves the other for his next bait; but the glad Indian finding of it prevents him.

And that wee may see how true it is, that all wild creatures, and many tame, prey upon the poore Deere, (which are there in a right embleme of Gods persecuted, that is, hunted people, as I observed in the Chapter of Beasts according to the old and true saying:

*Imbelles Damæ quid nisi præda sumus?*  
To harmlesse Roes and Does  
Both wilde and tame are foes.)

I remember how a poore Deere was long hunted and chased by a Wolfe, at last (as their manner is) after the chase of ten, it may be more, miles running, the stout Wolfe tired out the nimble Deere, and seasing upon it kill'd; In the act of devouring his prey, two English Swine, big with Pig, past by, assaulted the Wolfe, drove him from his prey, and devoured so much of that poore Deere, as they both surfeited and dyed that night.

The Wolfe is an Embleme of a fierce blood-sucking persecutor.



The Swine of a covetous, rooting worldling, both  
make a prey of the Lord Jesus in his poore Servants.  
**Ncummóotamúck qun**      The Wolfe hath rob'd me.

natóqus.

**Obs:** When a Deere is caught by the leg in a Trap, sometimes there it lies a day together before the Indian come, and so lies a pray to the ranging Wolfe, and other wild Beasts (most commonly the Wolfe) who seasest upon the Deere and Robs the Indian (at his first devouring) of neere halfe his prey, and if the Indian come not the sooner, hee makes a second greedie Meale and leaves him nothing but the bones, and the torn Deereskins, especially if he call some of his greedy Companions to his bloody banquet.

Upon this, the Indian makes a falling trap called **Sunnückhig**, (with a great weight of stones) and so sometimes Knocks the Wolfe on the head with a gainefull revenge, especially if it bee a blacke Wolfe, whose Skins they greatly prize.

<b>Nonówwussu,</b>	It is leane.
<b>Wauwunockôo,</b>	It is fat.
<b>Weékan,</b>	It is sweet.
<b>Machemóqut,</b>	It smells ill.
<b>Anít</b>	It is putrified.
<b>Poquésu,</b>	Halfe a Deere.
<b>Poskáttuck &amp; Missésu,</b>	A whole Deere.
<b>Kuttíomp,</b>	
<b>Paucottaúwat,</b>	A Buck.
<b>Wawúnnes,</b>	A young Buck.
<b>Quinnéke,</b>	A Doe.
<b>Aunám,</b>	A Fawne.
<b>Moósqin,</b>	
<b>Yo asipaúgon,</b>	Thus thick of fat.
<b>Noónatch, or, attuck ntí-</b>	I hunt Venison.
<b>yu,</b>	
<b>Misháanneke ntíyu,</b>	I hunt a Squirrill.
<b>Paukunnawaw ntío,</b>	I hunt a Beare, &c.
<b>Wusséke,</b>	The hinder part of the Deere.
<b>Apome-ichash,</b>	Thigh: Thighes.
<b>Uppéke-quóck,</b>	Shoulder, shoulders.
<b>Wuskán,</b>	A bone.



Wussúckqun,	A taile.
Awemaníttin,	Their Rutting time.
Paushinúmmin,	To divide.
Paushinummauatítea,	Let us divide.

This they doe when a Controversie falls out, whose the Deere should bee. Causkashunck, the Deere skin.

Obs: Púmpom, a tribute skin when a Deere (hunted by the Indians or Wolves) is kild in the Water. This skin is carried to the Sachim or Prince, within whose territory the Deere was slaine.

Ntaumpowwashaúmen, I come from hunting.

*Generall Obserration of their Hunting.*

There is a blessing upon endeavour, even to the wildest Indians; the slaggard rosts not that which he tooke in hunting, but the substance of the diligent (either in earthly or heavenly affaires) is precious.

Prov. 25.

More particular.

Great paines in hunting th' Indians wild,

And eke the English tame,

Both take, in woods and forrests thicke,

To get their precious game.

Pleasure and Profit, Honour false,

(The World's great Trinitie)

Drive all men, through all wayes, all times,

All weathers, wet and drie.

Pleasure and Profits, Honour sweet,

Eternall, sure and true,

Laid up in God, with equall paines,

Who seekes, who doth pursue?



CHAP. XXVIII.

*Of their Gaming, &c.*

Their games (like the English) are of two sorts, private and publike; A Game like unto the English Cards, yet, instead of Cards, they play with strong Rushes.

Secondly, they have a kinde of Dice which are Plumb stones painted, which they cast in a Tray with a mighty noyse and sweating: Their publike Games are solemnized with the meeting of hundreds; sometimes thousands, and consist of many vanities, none of which I durst ever be present at, that I might not countenance and partake of their folly, after I once saw the evill of them.

Ahânu,	Hee laughes.
Tawhitchahânean,	Why doe you laugh?
Ahânuock,	They are merry.
Nippauochâumen,	We are dancing.
Pauochaúog,	They are playing or dancing.
Pauochaútowwin,	A Bable to play with.
Akésuog,	They are at cards, or telling of Rushes.
Pissinnéganash,	Their playing Rushes.
Ntakèsemin,	I am a telling, or counting; for their play is a kind of Arithmatick.

Obs: The chiefe Gamesters amongst them much desire to make their Gods side with them in their Games (as our English Gamsters so farre also acknowledge God) therefore I have seen them keepe as a precious stone a piece of Thunderbolt, which is like unto a Chrystall, which they dig out of the ground under some Tree, Thunder-Smitten, and from this stone they have an opinion of successe, and I have



not heard any of these prove losers, which I conceive may be Satans policie, and Gods' holy Justice to harden them for their not rising higher from the Thunderbolt, to the God that sends or shoots it.

Ntaquie ak'samen,  
Nchikossimúnash,  
Wunnaugonhómmin,

I will leave play.  
I will burne my Rushes.  
To play at dice in their  
Tray.

Asaúanash,

The painted Plumbstones  
which they throw.

Puttuckquapuonck, A playing Arbour.

Obs: This Arbour or Play house is made of long poles set in the Earth, four square, sixteen or twenty foot high, on which they hang great store of their stringed money, have great staking towne against towne, and two chosen out of the rest by course to play the Game at this kind of Dice in the midst of all their abettors, with great shouting and solemnity: beside, they have great meetings of foot-ball playing, onely in Summer, towne against towne, upon some broad sandy shoare, free from stones, or upon some soft heathie plot because of their naked feet at which they have great stakings, but seldom quarrell.

Pasuckquakohowaûog, They meet to foot-ball.  
Cukkúmmote wepe, You steale; as I have often told them in their gamings, and in their great losings (when they have staked and lost their money, clothes, house, corne, and themselves (if single persons) they will confesse it being weary of their lives, and ready to make away themselves, like many an English Man: an Embleme of the horrour of conscience, which all poore sinners walk in at last, when they see what wofull games they have played in their life, and now find themselves eternall Beggars.

Keesaqúnnamun, Another kind of solemne, publike meeting, wherein they lie under the trees, in a kinde of Religious observation, and have a mixture of Devotions and sports: But their chiefest Idoll of all for sport and game, is (if their land be at peace) toward Harvest, when they set up a long house called Qunnekamuck, which signifies Long house, sometimes an hundred sometimes two hundred foot long, upon a



plaine neere the Court (which they call Kitteickauick) where many thousands, men and Women meet, where he that goes in danceth in the sight of all the rest; and is prepared with money, coats, small breeches, Knives, or what hee is able to reach to, and gives these things away to the Poore, who yet must particularly beg and say, Cewequetummons, that is, I beseech you: which word, (although there is not one common beggar amongst them) yet they will often use when their richest amongst them would fain obtain ought by gift.

*Generall Observations of their Sports.*

This life is a short minute, eternitie followes. On the improvement or disimprovement of his short minute, depends a joyfull or dreadfull eternity; yet (which I tremble to thinke of) how cheape is this invaluable jewell, and how many vaine inventions and foolish pastimes have the sonnes of men in all parts of the world found out, to passe time and post over this short minute of life, untill, like some pleasant River, they have past into *mare mortuum*, the dead sea of eternall lamentation.

More particular.

Our English Gamesters scorne to stake

Their clothes as Indians do,

Nor yet themselves, alas, yet both

Stake soules and lose them too.

O fearfull Games! the divell stakes

But Strawes, and Toyes and Trash,

(For what is All, compar'd with Christ,

But Dogs meat and Swines wash?

Man stakes his Jewell-darling soule,

(His owne most wretched foe)

Ventures, and loseth all in sport

At one most dreadfull throw.



CHAP. XXIX.

*Of their Warre, &c.*

Aquène,	Peace.
Nanoueshin, &	A peaceable calme; for
Awépu.	Awépu signifies a calme.
Chépewess, &	A Nothern storme of
Mishittâshin,	warre, as they wittily
speake, and which England now wofully, feeles, un-	till the Lord Jesus chide the winds, and rebuke the
raging seas.	
Nummusqâuntum,	I am angry.
Tawhitch musquawnam-	Why are you angry?
éan?	
Aquie musquântash,	Cease from anger.
Chachépisu, nishquêtu,	Fierce.
Tawhitch chachepiséttit	Why are they fierce?
nishquéhettit?	
Cummusquáunamuck	He is angry with you.
Matwaûog,	Souldiers.
Matwaûonck,	A Battle.
Cummusquaúnamish,	I am angry with you.
Cummusquawnamé?	Are you angry with me?
Miskisaûwaw,	A quarrelsome fellow.
Tawhitch niskqûekean?	Why are you so fierce?
Ntatakeómmuck qun ewò,	He strucke mee.
Nummokókunitch,	I am robbed.
Ncheckéquinnitch,	
Mecaûtea,	A fighter.
Mecáuntitea,	Let us fight.
Mecaûnteass.	Fight with him.
Wepé cummícautch,	You are a quarreller.
Jûhettitea,	Let ns fight.
Jûhetteke,	Fight, which is their word of incoura-
gement which they use when they animate each other	
in warre; for they use their tonges in stead of drum-	
mes and trumpets.	



Awaún necáwni aump- íasha?	Who drew the first bow, or shot the first shot?
Nippakéttatunck, Numme- shann.ántam,	He shot first at me.
Nummayóntam,	I scorne, or take it indig- nation.

**Obs:** This is a common word, not only in warre, but in peace also (their spirits in naked bodies being as high and proud as men more gallant) from which sparkes of the lusts of pride and passion, begin the flame of their warres.

Whauwháutowawánowat,	There is an Alarum.
Wopwawnónckquat,	An hubbub.
Amaumuwaw paudsha,	A Messenger is come.
Keénomp,	
Múckquomp, { paúog.	Captaines, or Valiant men.
Negonshâchick,	Leaders.
Kuttówonck,	A Trumpet.
Popowuttáhig,	A Drumme.

**Obs:** Not that they have such of their owne making; yet such they have from the French: and I have knowne a good Drumme made amongst them in imitation of the English.

Quaquawtatatteáug,	They traine.
Machíppog,	A Quiver.
Caúquat tash,	Arrow, arrowes.
Onúttug,	An halfe Moone in war.
Pèskcunk.	A Gunne.
Saúpuck,	Powder.
Mátit,	Vnoden.
Méchimu,	Loden.
Mechimuash,	Lode it.

Shottash, Shot; a made word from us, though their Gunnes, they have from the French, and often sell many a score to the English, when they are a little out of frame or Kelter.

Pummenúmmintéáu-	To contribute to the
quash,	warres.
Askwhítteass.	Keep watch.
Askwhiteâchick,	The Guard.
Askwhitteaúg.	It is the Guard



Obs: I once travelled (in a place conceived dangerous) with a great Prince, and his Queene and Children in company, with a Guard of neeere two hundred, twentie or thirtie fires were made every night for the Guard (the Prince and Queene in the midst) and Sentinells by course, as exact as in Europe; and when we travelled through a place where ambushes were suspected to lie, a speciall Guard, like unto a Life Guard, compassed (some neerer, some farther of) the King and Queen, myselfe and some English with me. They are very copious and pathicall in Orations to the People, to kindle a flame of wrath, Valour or revenge from all the Common places which Commanders use to insist on.

Wesássu,	Afraid,
Cowésass?	Are you afraid?
Tawhitch wesásean?	Why feare you?
Manowéssass,	I feare none.
Kukkushickquock,	They feare you.
Nosemitteúnckquock,	They fly from mee.
Onamatta cowáuta,	Let us pursue.
Nuckqusha,	I feare him.
Wussémo-wock,	He flies, they flie.
Npauchíppowem,	I flie for succour.
Keesaúname,	Save me.
Npúmmuck,	I am shot.
Chenawaúsu,	Churlish.
Waumaúsu,	Loving.
Tawhítch chenawaúsean?	Why are you churlish?
Aumánsk,	A Fort.
Waukaunòsint,	
Cupshitteaúg,	They lie in the way.
Aumanskitteáug,	They fortifie.
Ke:káumwaw,	A scorner or mocker.
Nkekaúmuck ewò,	He scornes me.
Aquiekekaúmowash,	Doe not scorne.

Obs: This Mocking (beween their great ones) is a great kindling of Warres amongst them; yet I have known some of their chiefest say, what should I hazard the lives of my precious Subjects, them and theirs to kindle a Fire, which no man knowes how farre, and how long it will burne, for the barking of a dog?



Sékineam,	I have no mind to it.
Nissékineug,	He likes not me.
Nummánneug,	He hates me.
Sekineauhettúock,	They hate each other.
Maninnewauhettúock,	We are friends.
Nowetompatimmin,	Friends.
Wetom áchick,	We joyne together.
Nowepinnátimin,	My companions in War
Nowepinnâchick,	or Associates.
Nowechusettíminmin,	We are Confederates.
Néchuse ewò,	This is my Associate.
Wechussittúock,	They joyne together.
Nwéche kokkéwem,	I will be mad with him.
Chickauta wêtu,	An house fired.
Yo ánawhone,	There I am wounded.
Missínnege,	A Captaine.
Nummissinnám ewo.	This is my captive.
Waskeiùhettimmitch,	At beginning of the fight.
Nickqueintónckquock,	They come against us.
Nickqueintouôog,	I will make warre upon them.
Nippauquanaúog,	I will destroy them.
Queintauatítea,	Let us goe against them.
Kunnauntatáuhuckqun,	He comes to kill you.
Paúquana,	There is a slaughter.
Pequettôog paúquanan,	The Pequots are slaine.
Awaun Wuttúnnene?	Who have the Victory.
Tashittáwho?	How many are slaine?
Neestáwho,	Two are slaine.
Puickquunneánnna,	Ten are slaine.

Obs: Their Warres are farre lesse bloudy, and devouring then the cruell Warres of Europe; and



seldome twentie slaine in a pitch field: partly because when they fight in a wood every Tree is a Bucklar. When they fight in a plaine, they fight with leaping and dancing, that seldome, an Arrow hits, and when a man is wounded, unlesse he that shot followes upon the wounded, they soone retire and save the wounded: and yet having no Swords nor Guns, all that are slaine are commonly slain with great valeur and Courage: for the Conquerour ventures into the thickest, and brings away the Head of his Enemy.

Niss-níssoke,	Kill, kill.
Kunnish,	I will kill you.
Kunnishickquen ewò,	He will kill you.
Kunnishickquock,	They will kill you.
Simekissú:g,	They are stout men.
Nickummissúog,	They are Weake.
Nickummaunamaúog,	I shall easily vanquish them.
Neene núppamen,	I am dying.
Cowaúncakamish,	Quarter, quarter.
Kunnanaumpasúmmish,	Mercy, Mercy.
Kekuttokaúnta,	Let us parley.
Aquítuck,	Let us cease Armes
Wunuishaúnta,	Let us agree.
Cowammáunsh,	I love you.
Wunnétu ntá,	My heart is true.
Tuppaúntash,	Consider what I say.
Tuppaúntamoke,	Doe you all consider.
Cummequaúnum cummít-	Remember your Wives
tamussussuck ka cum-	and children.
muckiaúg,	
Eatch kèen anawâyeanc,	Let all be as you say.
Cowawwunnaúwem,	You speake truly.
Cowauóntam,	You are a wise man.
Wetompátitca,	Let us make Friends.

*Generall Observations of their Warres.*

How dreadfull and yet how righteous is it with the most righteous Judge of the whole World, that all the generations of Men being turn'd Enemies against, and fighting against Him who gives them breath and Being, and all things, (whom yet they cannot reach) should stab, kill, burne, murther and devour each other?



More particular.

The Indians count of Men as Dogs;

It is no Wonder then,

They tear out one anothers throats!

But now that English Men,

(That boast themselves Gods Children, and

Members of Christ to be,)

That they should thus break out in flames

Sure 'tis a Mystery!

The second seal'd Mystery or red Horse,

Whose Rider hath power and will,

To take away Peace from Earthly Men

They must Each other kill.



CHAP. XXX.

*Of their Paintings.*

1. They paint their Garments, &c.
2. The Men paint their Faces in Warre.
3. Both Men and Women for pride, &c.

Wómpi,	White.
Mówi-súcki,	Black.
Msqùi,	Red.
Wesaúi,	Yellow.
Askáski,	Greene.
Peshaúi	Blew, &c.

Obs: Wunnàm, their red painting which they most delight in, and is both the Barke of the Pine, as also a red Earth.

Mishquock,	Red Earth.
Métewís,	Black earth.

From this Métewís, is an Indian Towne, a day and a halfe Journey, or lesse (West, from the Massachusetts) called Metewémésick. Wussuckhósú a painted Coat.

Of this and Wussuckwheke (the English Letters,) which comes neerest to their painting, I speake before in the Chapter of their Clothing.

Aunakésu,	He is painted.
Aunakéuck,	They are painted.
Tawhitch aunakéan?	Why doe you paint your selfe?
Chèskhosh,	Wipe off.
Cummachiteoúwunash	You spoile your face.
kuskeésuckquash,	
Mat pitch cowáhick,	The God that made you
Manít keesiteónckqus,	will not know you.

*General Observations of their Paintings.*

It hath been the foolish Custome of all barbarous Nations to paint and figure their Faces and Bodies



(as it hath been to our shame and griefe, wee may remember it of some of our Fore-Fathers, in this nation:) How much then are we bound to our most holy Maker for so much knowledge of himselfe revealed in so much Civility and Piety? and how should we also long and endeavour that America may partake of our Mercy.

More particular.

Truth is a Native, naked Beauty; but

Lying Inventions are but Indian paints.

Dissembling hearts, their Beautie's but a lye,

Truth is the proper Beauty of Gods saints.

Fowle are the Indians Haire and painted faces,

More soule such Haire, such Face in Israel.

England so calls her selfe, yet there's

Absoloms soule Haire and Face of Jesabell.

Paints will not bide Christ's washing Flames of fire,

Fained Inventions will not bide such stormes:

O that we may prevent him, that betimes

Repentance Teares may wash of all such formes.



## CHAP. XXXI.

### *Of Sicknesse.*

Nummaúchnem	I am sick.
Mauchinaúi,	He is sick.
Yo Wytunsín,	He keepes his Bed.
Achie nummaúchnem,	I am very sick.
Nóonshiem metesímmín,	I cannot eate.
Mach ge nummte símmen,	I eat nothing.
Tocketussinámmin?	What think you?
Pitch nkécteem?	Shall I recover?
Niskéesaquash máuchina- ash,	My eyes faile me.
Neussawóntapam,	My head akes.
Npummaunpitueunck,	My teeth ake.
Nchesammáttam,	I am in paine.
Nchésammam,	
Nupaqqóntup	Bind my head.
Kúspissem.	
Wauaúpunish,	List up my head.
Nippaquóntup.	
Mchósamam nsète,	My Foot is sore.
Nachágé nickow émen,	I sleep not.
Nnanótissu,	I have a Feaver.
Wamekussópitanochock,	My body burnes.

Obs: In these cases their Misery appeares, that that they have not (but what sometimes they get from the English) a raisin or currant or any physick, Fruit or Spice, or any Comfort more than their Corne and Water, &c. In which bleeding case, wanting all Meanes of recovery, or present refreshing I have been constrained and beyond my power, to refresh them, and I believe to save many of them from Death, who I am confident perish many millions of them, (in that mighty continent) for want of meanes.



Ntátupe nòte, or chickot. I am all on fire.

Yo ntéatchin, I shake for Cold.

Ntatuppe wunnépog, I shake as a leafe.

Puttuckhúnma, Cover me.

Pautous nototam min, Reach me the drinke.

Obs: Which is onely in all their extremities a little boild water, without the addition of crum or drop of other comfort: O Englands mercies, &c

Tahaspunâyi? What ayles he?

Tocketúspanem? What aisle you?

Tocketuspunnaúmaqún? What hurt hath he done to you?

Chassaqunsin? How long hath he been sick?

Nnanowweteem, I am going to visit

Obs: This is all their refreshing, the Visit of Friends, and Neighbours, a poore empty visit and presence, and yet indeed this is very solemne, unlesse it be in infectious diseases, and then all forsake them and flie, that I have often seene a poore House left alone in the wild Woods, all being fled, the living not able to bury the dead, so terrible is the apprehension of an infectious disease, that not onely persons, but the Houses and the whole Towne takes flight.

Nummòckquese, I have a swelling.

Mocquêsui, He is swelled.

Wàmewuhòck Mockquê- All his body is swelled. suí,

Mainaskishaúi, He hath the Pox.

Mainaskishaúonck, The Pox.

Mamaskishaúmitch, The last pox.

Wesauashaúi, He hath the plague.

Wesauashaúonck, The plague.

Wesauashaúmitch, The great plague.

Obs: Were it not that they live in sweet Aire, and remove persons and Houses from the infected, in ordinary course of subordinate Causes, would few or any be left alive, and surviving.

Nimunnádtommin, I vomit.

Nqúnnuckquus, I am lame.

Ncúpsa, I am deaf.

Npóckunnum, I am blind.



Npockquanámmen,

My disease is I know not  
what.

Pésuponck,

An Hot-houſe.

Npesuppaúmen,

I goe to sweate.

Pesuppaúng,

They are sweating.

Obs: This Hot-house is a kind of little Cell or Cave, six or eight foot over, round, made on the side of a hill (commonly by some Rivulet or Brooke) into this frequently the Men enter after they have exceedingly heated it with store of wood, laid upon an heape of stones in the middle. When they have taken out the fire, the stones keepe still a great heat: Ten, twelve, twenty more or lesse, enter at once starke naked, leaving their Coats, small breeches, (or aprons) at the doore, with one to keepe all: here doe they sit round these hot stones an houre or more, taking tobacco, discoursing and sweating together; which sweating they use for two ends: First, to cleanse their skin: Secondly, to purge their bodies, which doubtlesse is a great meanes of preserving them, and recovering them from diseases, especially from the French disease, which by sweating and some potions, they perfectly and speedily cure: when they come forth (which is matter of admiration) I have seen them runne (Summer and Winter) into the brookes to cool them, without the least hurt.

Misquineash,

The vaines.

Miqui, népuck,

Blood.

Nsauapausháúmen,

I have the bloody Flix.

Matux puckquatchick

He cannot goe to stool.

aúwaw,

Their Priest.

Powwaw,

A Conjurer.

Maunétu,

The priest is curing him.

Powwâw nippétea,

He is acting his cure.

Yo wutteantawaw,

Obs: These Priests and Conjurers (like Simon Magus) doe bewitch the People, and not onely take their Money, but doe most certainly (by the helpe of the Divell) worke great Cures, though most certaine it is that the greatest part of their Priests doe merely abuse them and get their Money, in the times of their sicknesse, and to my knowledge long for sick times;



and to that end the poore people store up Money, and spend both Money and goods on the Powwâws, or Priests in these times, the poore people commonly dye under their hands, for alas, they administer nothing but howle and roar, and hollow over them, and begin the song to the rest of the people about them, who all joyne (like a Quire) in Prayer to their Gods for them.

Maskit ponamîn, Give me a Plaister.  
 Maskit, Give me sôme physicke.  
 Cotatamhea, Drinke.

Both which they earnestly desire of the English and doe frequently send to myselfe and others for, (having experimentally found some Mercy of that kind (through God's blessing) from us.

Nickeétem, I am recovered.  
 Kitummâyi nickéekon, I am just now recovered.

*Generall Observation of their Sicknesse.*

It pleaseſeth the moſt righteouſ and yet patient God to warne and Summon, to try and arraigne the universall race of Adams sonnes (commonly) upon Beds of ſickneſſe before he proceed to execution of Death and Judgment: Blessed thoſe ſoules which prevent Judgement, Death and Sickneſſe too, and before the eivill dayes come, Arraigne, and Judge themſelves, and being ſick for love to Christ, find him or ſeek him in his Ordinances below, and get unſained Assurance of Eternall enjoyment of Him when they are here no more.

More particular.

One ſtep twixt Me and Death, (twas Davids ſpeech.)

And true of ſick Folks all:

Mans Leafe it fades, his Clay house cracks,  
 Before its' dreadfull Fall.

Like Grashopper the Indian leapes,  
 Till blasts of ſickneſſe rise:

Nor ſoule nor Body Physick hath,  
 Then Soule and Body dies.

O happy English who for both,  
 Have precious physicks store:  
 How ſhould (when Christ hath both refresht,)  
 Thy love and Zeale be more?



CHAP. XXXII.

*Of Death and Buriall.*

As Pummíssin, He is not yet departed.  
Neenè, He is drawing on.  
Paúsawut kitonckquêwa, He cannot live long.  
Chachéwunnea, He is neere dead.  
Kitonckquéi, He is dead.  
Nipwì maw, He is gone.  
Kakitonckquêban, They are dead and gone.  
Sequottôi, He is in blacke ;  
That is, He hath some dead in his house, (whether wife or child, &c.) for although at the first being sicke, all the Women and Maides blacke their faces with soote and other blackings; yet upon the death of the sicke, the Father, or husband and all his neighbours, the Men also (as the English weare blacke mourning clothes) weare blacke Faces, and lay on soote very thick, which I have often seen clotted with their teares.

This blacking and lamenting they observe in most dolefull manner, divers weeks and moneths; yea a yeere, if the person be great and publike.

Séquit, Soote.  
Michemesháwi, He is gone for ever.  
Mat wònck kunnawmònè, You shall never see him more.  
Wunnowaúntam, Grieved and in bitternesse.  
Wulléasin,  
Nnowantam, nloâsin, I am grieved for you.

Obs: As they abound in lamentations for the dead, so they abound in consolation to the living and visit them frequently using this word, Kutchímmoke, Kut-



chimmoke, Be of good cheere, which they expresse by stroaking the cheeke and head of the Father or Mother, husband or wife of the dead.

Chepassôtam,	The dead Sachim.
Mauchaúhom,	The dead man.
Mauchaúhomwock	The dead.
chèpeck,	
Chepasquâw,	A dead woman.
Yo ápapan,	He that was here.
Sachimaúpan,	He that was Prince here.

Obs: These expressions they use, because they abhorre to mention the dead by name, and therefore if any man bear the name of the dead he changeth his name, and if any stranger accidentally name him, he is chekct, and if any wilfully name him he is fined; and amongst States, the naming of their dead Sachims, is one ground of their warres; so terrible is the King of Terrors, Death, to all naturall men.

Aquie míshash aquie	Doe not name.
mishommoke,	

Cowewênaki,	You wrong mee, to wit, in naming my dead.
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Posakúnnamun, To bury.  
 Aukück pónamun, To lay in the earth.  
 Wesquaubenan, to wrap up, in winding mats or coats, as we say winding sheets. Mockkuttauce, One of chiefest esteeme, who winds up and buries the dead; commonly some wise, grave, and well descended man hath that office. When they come to the Grave, they lay the dead by the Grave's mouth, and then all sit dówne and lament; that I have seen teares run down the cheeks of stoutest Captaines, as well as little children in abundance; and after the dead is laid in Grave, and sometimes (in some parts) some goods cast in with them, they have then a second lamentation, and upon the Grave is spread the Mat that the party died on, the Dish he eat in, and sometimes a faire Coat of skin hung upon the next tree to the Grave, which none will touch, but suffer it there to rot with the Dead: Yea I saw with mine owne eyes that at my late comming forth of the Coun-



trey, the chiefe and most aged peaceable Father of the Countrey, Caunoūnicus, having buried his Sonne, he burned his own Palace, and all his goods in it (amongst them to a great value) in a solemnie remembrance of his sonne and in a kind of humble Expiation to the Gods, who (as they believe) had taken his sonne from him.

*The Generall Observation of their Dead.*

O, how terrible is the looke the speedy and serious thought of Death to all the Sons of Men? Thrice happy those who are dead and risen with the Sonne of God, for they are past from Death to life, and shall not see Death (a heavenly sweet Paradox or Ridle,) as the Son of God hath promised them.

More particular:

The Indians say their bodies die,  
Their soules they do not die;  
Worse are then Indians such, as hold  
The soules mortalitie.

Our hopelesse Bodie rots, say they,  
Is gone eternally,  
English hope better, yet some's hope  
Proves endless miserie.

Two worlds of Men shall rise and stand  
'Fore Christ's most dreadfulle barre;  
Indians and English naked too,  
That now most gallant are.

True Christ most Glorious then shall make  
New Earth, and Heavens new,  
False Christs, false Christians then shall quake,  
O blessed then the true.

Now, to the most High and most Holy, Immortall, Invisible, and onely Wise God, who alone is Alpha and Omega, the Beginning and the Ending, the First and the Last, who Was, and Is, and is to Come; from whom, by Whom, and to whom are all things;



by Whose gracious assistance and wonderfull support-  
ment in so many varieties of hardship and outward  
miseries, I have had such converse with Barbarous  
Nations, and have been mercifully assisted, to frame  
this poore Key, which may, (through His blessing,)  
(in His owne holy season) open a Doore; yea, Doors  
of unknowne Mercies to us and Them, be Honour,  
Glory, Power, Riches, Wisdome, Goodnesse and Do-  
minion ascribed by all His in Jesus Christ to Eterni-  
ty, Amen.

**FINIS.**



## THE TABLE.

CHAP.	PAGE.
I. Of Salutation,	27
II. Of Eating and Entertainment,	33
III. Of Sleepe,	38
IV. Of their Numbers,	41
V. Of Relations of consanguinity, &c.	44
VI. Of House, Family, &c.	47
VII. Of parts of body,	58
VIII. Of Discourse and Newes,	62
IX. Of time of the day,	67
X. Of Seasons of the Yeere,	69
XI. Of Travell,	72
XII. Of the heavenly Lights,	79
XIII. Of the Weather,	81
XIV. Of the Winds,	83
XV. Of Fowle,	85
XVI. Of the Earth and Fruits thereof,	89
XVII. Of Beasts and Cattell,	95
XVIII. Of the Sea,	98
XIX. Of Fish and Fishing,	102
XX. Of their Nakednesse and clothing,	106
XXI. Of their Religion, Soule, &c.	109
XXII. Of their Government,	120
XXIII. Of their Marriages,	124
XXIV. Of their Coyne,	123
XXV. Of their Trading,	133
XXVI. Of their Debts and Trusting,	139
XXVII. Of their Hunting,	141
XXVIII. Of their sports and Gaming,	145
XXIX. Of their Warres,	148
XXX. Of their Paintings,	154
XXXI. Of their sicknesse,	156
XXXII. Of their Death and Buriall,	160

I have further treated of these Natives of New-England, and that great point of their Conversion in a little additionall Discourse apart from this.



I have read over these thirty Chapters of the American Language, to me wholly unknowne, and the Observations, these I conceive inoffensive ; and that the Worke may conduce to the happy end intended by the Author.

Io. **ANGLEY.**

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